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The CHRISTIAN CENTURY

Published Weekly

Immortality Brought to Light
By Robert D. Bulkley

The World as Fact and Possibility
By Paul Hutchinson

The Ghost of the Morgenthau Plan
By Max Rheinstein

A Free, Responsible Press
An Editorial

APRIL SURVEY OF BOOKS

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In This Issue

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is pastor of First Presbyterian Church, Bowling Green, Ohio. He is a graduate of the University of Chicago and of McCormick Theological Seminary. An article by Mr. Bulkley, "Christianity as Truth," appeared in The Christian Century in January, and a number of other articles from his pen have been published in the *Presbyterian Tribune*.

MAX RHEINSTEIN

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The CHRISTIAN CENTURY

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April 2, 1947

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Calendar of Coming Events

April 6. Easter.
April 6. 6 a.m. Mount Davidson Sunrise Easter Service, San Francisco.
April 6. Chicago Sunday Evening Club; Albert E. Day, speaker.
April 7-18. Lectures on Church, Law and Society, Union Theological Seminary, New York; Bishop Gustaf Aulén, speaker.
April 8-10. South Dakota Baptist Ministers' Retreat, Sioux Falls College, Sioux Falls.
April 11. Chicago Tract Society, Annual Meeting, Central Y.M.C.A.
April 11-12. American Society of Church History, Butler University, Indianapolis.
April 13. Chicago Sunday Evening Club; George A. Buttrick, speaker.
April 13. Ford Hall Forum, Boston; Archibald MacLeish, speaker.
April 15-17. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.; Rolland W. Schloerb, Morton S. Enslin, speakers.
April 15-18. Ministers' Wives School, Grailville, Loveland, Ohio.
April 16-18. Joint Meeting, Provisional Committee of the World Council of Churches and International Missionary Council, Buck Hill Falls, Pa.
April 17-19. Minnesota State Christian Young People's Conference, Mankato.
April 19-21. Meeting, Arrangement Committee for World Council of Churches 1948 Assembly, Buck Hill Falls, Pa.
April 19-21. United Stewardship Council Spring Meeting, Buck Hill Falls, Pa.
April 22-25. Meeting, Provisional Committee of the World Council of Churches, Buck Hill Falls, Pa.
April 26. Rhode Island Bible Class Convention, Cranston.
April 26-27. New Jersey Bible Class Convention, Rutherford.
April 28-May 1. Wisconsin Pastors' Conference, University of Wisconsin, Madison.
April 28-May 30. Lectures on Church, Law and Society, Episcopal Theological and Andover Newton Theological School, Cambridge and Newton Centre, Mass.; Bishop Gustaf Aulén, speaker.
April 30. General Commission on Army and Navy Chaplains, Washington, D. C.
May 4. Midyear Meeting, Church Building Committee of the Home Missions Council, Birmingham, Ala.
May 4-11. Religious Book Week.
May 4-11. National Family Week.
May 5. Conference on Church Architecture, Interdenominational Bureau of Architecture, Birmingham, Ala.
May 7-9. National Council of Community Churches Convention, People's Church of Christ, Chicago.
May 7-11. Southern Baptist Convention, St. Louis, Mo.
May 8-10. Decentralist Movement Conference, Oklahoma City.
May 10. Massachusetts Bible Class Convention, Salem.
May 19-23. Northern Baptist Convention Annual Meeting, Atlantic City.
May 22. Presbyterian Church, U. S. A., General Assembly, Grand Rapids, Mich.
May 27-29. Wisconsin Laymen's Conference, Green Lake.
May 28. United Presbyterian Church General Assembly, Sterling, Kan.
May 29. Presbyterian Church, U. S., General Assembly, Montreat, N. C.
June 2-6. Recreation Laboratory, Northeastern Jurisdiction, Methodist Church, Ocean City, N.J.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXIV CHICAGO, APRIL 2, 1947 NUMBER 14

EDITORIAL

Collect for Easter

ALMIGHTY *God, who through Thine only begotten Son Jesus Christ hast overcome death and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us Thou didst put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.* Easter Day could not come until Good Friday had passed. But the full significance of what happened on Calvary can be discerned only in the light which rested on the garden when the angel rolled away the stone. We need to bring this fact strongly to mind in these days when too much emphasis is laid on Good Friday and too little on Easter. The early church hardly noticed the anniversary of Christ's crucifixion. It had no obsession with crucifixes or the prolonged agony of Golgotha. Eastern Orthodoxy was nearer to that church than the West when it instituted the celebration of the fifty resurrection days that reached their climax in Whitsunday, the Christianized festival of Pentecost. Good Friday observances of the hours on the cross are a relatively modern innovation. It is to be questioned whether in the long run they will contribute much of value to Protestant Christianity. Our chief concern must be that the divine event which occurred on Easter morning shall again become the door to triumphant Christian joy and power. Instead of looking backward to Good Friday, we must look forward to the fresh outpouring of the Holy Spirit which made the Risen Christ the Lord of a revived and radiant church.

Country Cautious on Truman Policy

SECOND thoughts on the President's policy of blocking Russia by aiding Greece and Turkey make his counsel to Congress seem even more dubious than it first appeared. As usual, New England and the south are lining up in favor of "internationalism," while the rest of the country finds itself unable to subscribe to a foreign policy which so patently ignores the only basis on which world order is possible. Even Walter Lippmann decided, after ten days of reflection, that the President's recommendation constituted a "shattering precedent." The vessel that is being shattered is the United Nations. It is being shattered by disuse in a crisis which determines its future as fully as it does that of the eastern Mediterranean. The argument that the United Nations and its related organizations "are not now in position to extend help of the kind that is required" serves as an excuse for by-passing the world organization. But the action constitutes a precedent which may and will, as Mr. Lippmann says, destroy the structure of peace. He rightly points out that we are intervening in a civil war in Greece, that this is a highly questionable act when it is taken unilaterally and that wisdom would dictate "spreading the moral risk." This is the thesis of our editorial in last week's issue, "An Absolute No!" It is an argument of which Congress should take account. The problem of defining the foreign policy of the United States is now in congressional hands. Since Congress, and particularly the Senate, is responsible for the treaty commitments which bind us to the United Nations, it should refuse to adopt any course which violates our pledges or rashly commits this country to assume the entire responsibility for maintaining peace all over the world.

Chinese Communists Lose Their Capital

YENAN'S capture by troops of Generalissimo Chiang Kai-shek has given considerable "face" to the nationalist government, but little else. The Communist capital had been deserted, and the victors occupied a stripped and desolate city, composed principally of caves. They found the surrounding country ravaged by the scorched earth policy of the Communists. Drought also had laid a heavy hand on the fields and reduced the semi-arid land to desert. It was into this famine-stricken region that the American army parachuted food some weeks ago. Now the question arises as to how the conquering Nanking forces will live, since their food has to be carried in over more than two hundred miles of desert beyond the railhead. The Communist headquarters, which the Japanese were unable or

unwilling to dislodge in eight years of war, has disappeared. There is considerable speculation in China as to where the Communists will next open headquarters. One view is that it will be located in Manchuria, which the Russians turned over to Chinese Communists when they evacuated. Another is that it will be set up in Szechuan, the rich province in the west which was a not too enthusiastic host to the national government during the war. But Szechuan can become the seat of the Communists only if the Nanking government loses its grip and permits that province to fall back to the control of the war lords, who in turn may deal with the Communists. The one thing that is certain is that the fall of Yenan will not end Communism or civil war in China.

Court Effects Peaceful Revolution in Georgia

TWICE within a fortnight the courts of the United States have given the people of this country reason to be grateful that they live in a democratic society. Twice they have decided issues of a kind which contain potentialities of revolutionary violence. The first important decision was that in which the Supreme Court of the United States dared to inform John L. Lewis and the United Mine Workers that no man or union is so powerful that he or it stands above the law. Mr. Lewis bowed to the authority of the court and erased the March 31 deadline which he had drawn for the miners to quit work. The second decision was handed down by the supreme court of Georgia. By a decision of 5 to 2 the Georgia judges ousted Herman Talmadge from the governorship and awarded that office to Lt. Gov. Melvin E. Thompson. The decision reversed the action of the Georgia legislature in seating Talmadge after his father's death. It also rendered void the 151 laws passed by the legislature during the two months in which the office was in dispute. And it went against the desires of the police forces of the state, which had aided the usurper to take and hold office. In other words, the court staged a peaceful coup d'état and reasserted the supremacy of government by law over rule by men in command of force. Both victories were so unspectacular that most citizens accepted them as a matter of course. They are matters of course in societies which give the judicial arm of government parity with the executive and legislative arms. But elsewhere, issues of the kind involved in these two decisions can be determined only by dictation or by war.

Kansas Leaders Sign a Cooperation Compact

KANSAS has provided its full share of political and economic leadership to the nation. Now it promises to give the country a quality of churchmanship which should bring the state to the forefront in this field also. The leaders of ten major Protestant denominations in Kansas have just issued a "compact of interdenominational cooperation" which we predict will be read and emulated throughout the country. According to Religious News Service, this compact calls for giving "every possible encouragement to those forms of interchurch cooperation in which our members can work together for social, moral and religious progress." The leaders of these ten denominations, who speak in the name of their churches as well as in their own, declare that they "are brought to this conviction first by the remembrance that it is the expressed will of our Lord that his followers should all be one, and, second, by the realization that the needs of a confused and discordant world can be fully met only by the witness and ministry of a church which is demonstrating the reality of its own essential ministry." So they specifically urge that immediate consideration be given to situations "where a more unified and wholesome Christian fellowship could be secured by the merging or federating of congregations." Their action is highly significant not because it occurs in one of the country's few areas of declining population but because it represents an inclusive and determined effort to confront common responsibilities in the spirit of Christian fellowship and in the power of the Christian faith.

Presbyterians Approve New Plan for Union

WHEN the general assemblies of the Presbyterian Church, U.S.A., and the Presbyterian Church, U. S., meet in May, they will be asked to consider a revised plan for union of their two denominations. The joint committee of the two churches recently announced that the 1943 proposal has been revised. No essential doctrinal change has been made, declare church officials, but organizational issues which had occasioned debate have been ironed out. A news report says that under the new proposal relations with other communions will require a three-fourths majority, instead of the five-sixths majority sought by the southern church. This provision was probably designed to obviate the possibility that the proposed merger between the Protestant Episcopal Church and the northern church might be revived in connection with the north-south merger. The members of the Presbyterian, U.S.A., department of church cooperation have announced that they are still holding the door open for further conversations on organic union with the Episcopalians. As concerns the rejection by the 1946 Episcopal convention of the proposal for unity with Presbyterians, their only reference to it was to express regret that the church which had made the original unity suggestion had turned down a plan to bring it about. The plan for reunion of the Presbyterian Church, which was divided by the Civil War, will be voted on by both assemblies this spring. If it receives their approval, it will be transmitted to the presbyteries for study and action. The general assemblies will probably reach their final decisions in 1948.

Agree to Send Delegates To Church Unity Body

THE PHILADELPHIA meeting of the Presbyterian department of church cooperation has recommended that the coming General Assembly accept the invitation of the Federal Council of Churches that their church send delegates to a conference looking toward closer union of those denominations which recognize one another's ministries and sacraments. This is the first instance to come to our attention in which a major denominational body has

acted on the "Letter to the Churches" authorized by the Seattle meeting of the Federal Council. The proposal for a unifying conference originated with the General Council of the Congregational Churches in June 1946. It has been put before all its member denominations by the Federal Council. Approval by the Presbyterian department of church cooperation does not guarantee that the coming General Assembly will view the invitation in the same light, but it is likely that it will do so. The northern branch of the Presbyterian Church has for many years been a leader in the ecumenical movement. Its acceptance of the Federal Council's invitation should do much to insure that the invitation will receive from other bodies the serious consideration it deserves. It will be recalled that the Disciples of Christ associated themselves with the Congregationalists in the proposal as it came before the Federal Council. These two denominations, with the Presbyterian, U.S.A., would bring together a total membership of around five million. Precisely at this point appears the principal reason for hesitation concerning the merger of the northern and southern Presbyterian churches. Southern conservatism is likely to silence voices and to inhibit action looking toward greater cooperation on a broad front among American Protestants. In the light of the known results of Methodist union, many will ask whether Presbyterian union may not be gained at the cost of Presbyterian leadership in the broader field of ecumenical Protestantism.

Conscription Advocates Feed on Emergency

IF UNIVERSAL military training is a dead issue in this country, a great many of its advocates refuse to recognize the fact. Instead, they are taking advantage of the psychology of crisis created by the President's new anti-Communist drive to press for peacetime conscription in some form. As we go to press, a pamphlet printed in the U.S. Government Printing Office and carrying the imprimatur of the public relations division of the war department, arrives in our mail. The title of this piece of propaganda, printed at public expense, is "Universal Military Training." It makes no pretension of weighing the merits of the issue, but goes all-out for universal military training by claiming that it will shorten war, is necessary for "protection at home," will make a large standing army unnecessary, will insure peace and "is the essence of democracy." Every one of those statements is demonstrably false or incapable of proof. Modern wars fought by conscripts are no shorter than wars fought before conscription was invented a century and a half ago. "Protection at home" is meaningless unless it is a euphemism for using the army to break strikes. Our historic system of volunteer recruiting provides more men than Congress believes the peacetime army should contain. The argument that conscription makes a large army unnecessary is absurd. What will the trainees be in if not the army? If the training is universal, as the war department desires, the army will be large—and expensive. The hoary notion that conscription, under whatever name, will insure peace requires only the mention of Germany and Japan, both of which depended on this system for peace, to be exploded. And the idea that conscription is of the essence of democracy because it applies to everybody reveals that its authors haven't the slightest idea of what democracy is. Totalitarianism also applies to everybody.

A Free, Responsible Press

FREEDOM of the press is in danger in America today. It is in peril even though this nation's need for free and truthful media of mass communication is greater than ever before. Technically, the competence of the press has increased, but it has failed to meet the test of great responsibility. This failure is principally moral. Those who control the apparatus of communication—newspapers, radio, motion pictures, magazines and books—persist in practices which society condemns. Unless they listen to their critics and change from within, society will be compelled to set up controls which will remedy abuses from without. Abuses can be stopped by regulation but regulation easily becomes regimentation, which is incompatible with freedom. The press must therefore reform itself, and soon, or else face repression.

This is the conclusion of the distinguished Commission on Freedom of the Press, which has just issued its first report. The thirteen men on this commission are among the most eminent lawyers, educators, economists, philosophers and theologians in America.* For the past five years they have been studying mass communication in this country. The study was financed by a large grant from Time, Inc., and a smaller one from the Encyclopedia Britannica, Inc. It dealt only with the role of the press in the education of the people in public affairs. This aspect of the problem is of crucial importance, but it is to be hoped that another study, or a continuation of this one, will deal with the interrelationship between the press and American culture. Today the agencies of mass communication affect the thought and feeling of every citizen in every aspect of his existence. Their influence is too often negative and demoralizing.

Chancellor Hutchins, in the introduction to this epochal report, declares that the agencies of mass communication are more powerful influences in the formation of public opinion and the shaping of American culture than either the school or the church. He points out that since school

*Members of the Commission on Freedom of the Press are Robert M. Hutchins, chairman, chancellor of the University of Chicago; Zechariah Chafee, Jr., vice-chairman, professor of law, Harvard University; John M. Clark, professor of economics, Columbia University; William E. Hocking, professor of philosophy, emeritus, Harvard University; John Dickenson, professor of law, University of Pennsylvania; Harold D. Lasswell, professor of law, Yale University; Archibald MacLeish, former assistant secretary of state; Charles E. Merriam, professor of political science, emeritus, University of Chicago; Reinhold Niebuhr, professor of ethics and philosophy of religion, Union Theological Seminary; Robert Redfield, professor of anthropology, University of Chicago; Beardsley Ruml, chairman of the Federal Reserve Bank, New York; Arthur M. Schlesinger, professor of history, Harvard University; and George N. Shuster, president of Hunter College. The text of the report can be obtained from the University of Chicago Press for $2.00. It is also published as a supplement to the April issue of *Fortune* magazine. The title in both instances is *A Free and Responsible Press.*

and church are making little use of the new means of communication which technology places at their disposal, the position of the press relative to the traditional agencies is becoming "more powerful all the time." "The inadequacy of other agencies," he says, "has doubtless contributed to the rapid growth of the power of the press. I should say, for example, that if the schools did a better job of educating our people, the responsibility of the press to raise the level of American culture, or even to supply our citizens with correct and full political, economic and social information, would be materially altered. By pointing out the obligations of the press, the commission does not intend to exonerate other agencies from theirs. The relative power of the press carries with it relatively greater obligations."

I

In essence, the problem which the commission faced is stated in these words: "If modern society requires great agencies of mass communication, if these concentrations become so powerful that they are a threat to democracy, if democracy cannot solve the problem simply by breaking them up—then those agencies must control themselves or be controlled by government. If they are controlled by government, we lose our chief safeguard against totalitarianism—and at the same time take a long step toward it." To meet the needs of society for mass communication of news and ideas and to preserve its own integrity, the press must insist upon its freedom and must recognize its accountability. Freedom of expression is "unique among liberties: it promotes and protects all the rest." Included in "the rest" is political liberty.

Having thus stated its problem and defined its principles, the commission confronted the need of our rapidly changing society for the communication of news and ideas. What does this require of the press? Five things: "(1) a truthful, comprehensive and intelligent account of the day's events in a context which gives them meaning; (2) a forum for the exchange of comment and criticism; (3) the projection of a representative picture of the constituent groups in the society; (4) the presentation and clarification of the goals and values of the society; (5) full access to the day's intelligence." In passing, it might be noted that the religious press has an enormous responsibility here. The media of mass communcation largely fail to report events of religious significance in ways that make them comprehensible. They generally boycott the discussion of religious ideas, holding that religious controversy is futile, although the clash of ideas on other matters is regarded as essential. They often distort the pictures they present of churches and religious associations. They neither understand nor interpret the contribution of religion to the goals and values of society and pay little attention to the great religious leadership of our time. Fortunately the study commission did not make that mistake.

The commission next took a square look at the revolution which is now far advanced in the field of communications. Here a breath-taking series of developments are in process or just around the corner. They increase the range, speed and variety of mass communication. At the same time they feed the process of centralization which is going on in all industries and particularly in this one. The present generation has seen the development of moving and talking pictures, of new linotype machines which can do the work of four or five old ones, of wireless transmission of voices and pictures and facsimiles of printing, of television, of swift airplane transport, of frequency and pulse modulation radio.

These developments make possible, for instance, a world-wide radio network through which every living soul might hear the deliberations of the United Nations. They make possible the delivery anywhere in the world in two or three days of films or periodicals. The *Reader's Digest* already has achieved global circulation, and other publications are moving in that direction. "Through new processes of book manufacturing the people of the world can be supplied with the best literature of all countries at twenty-five cents a copy or less." Not the least of these developments is the facsimile newspaper, which will soon be broadcast from the local radio station, printed in your radio set and delivered neatly folded at your breakfast table at a lower cost than you now pay for your daily paper.

All this is producing an unhealthy concentration of agencies of communication in larger and larger units. The commission deplores this tendency. Today there are local news monopolies in 92 per cent of the communities of this country. Magazine publication is concentrated largely in eight great companies, book publication in the hands of five. Radio broadcasting in 1,000 stations is dominated by four big networks, motion pictures in eight gigantic companies. More than half of the newspaper circulation in America is in the control of 76 chain ownerships. The rising costs created by concentration make it harder and harder to start new ventures and increase the likelihood that whatever new enterprises are undertaken will be dominated by great financial interests.

II

Our society must have truthful news, must know about other countries and have them know about us. It must debate policies all the way from the local community to the ends of the earth. It must understand the constituent elements in the modern world and constantly clarify its aims and ideals. In all this it depends upon the press. But the commission finds that "these needs are not being met. The news is twisted by the emphasis on firstness, on the novel and sensational; by the personal interests of owners; and by pressure groups. Too much of the regular output of the press consists of a miscellaneous succession of stories and images which have no relation to the typical lives of real people anywhere. Too often the result is meaninglessness, flatness, distortion, and the perpetuation of misunderstanding among widely scattered groups whose only contact is through these media."

That being the case, the Commission on Freedom of the Press took a look at the various measures of self-regulation which are being attempted today. It found them inadequate in conception and faulty in execution. Basic to all the failures at self-policing is the fact that the "element of personal responsibility is missing in communications." That is fatal, because all responsibility must ultimately be individual responsibility "to conscience and the public good." However, the commission believes that government, the press and the public can take steps which will make the press accountable and keep it free.

Government, the commission declares, should not attempt to control but should extend the constitutional guarantees of freedom of the press to radio and motion pictures. It should facilitate new ventures in communications and aid the introduction of new techniques. It should counteract the effect of dangerous aggregations of power by fostering competition, but be cautious about breaking up large combinations. It can compel papers to print retractions or to restate facts in such a way as to preserve the rights of persons whom they may injure but who do not want to invoke the libel laws. The commission would have the government repeal legislation prohibiting expressions in favor of revolutionary changes in our institutions. It asks government to use mass media to inform the people concerning its own policies, employing privately owned media if available and setting up its own if these are inadequate.

The commission holds that the press must police itself. It urges the press to accept the responsibilities of being "common carriers of information and discussion" and to pioneer in financing new experimental activities in its field. Instead of joining in a conspiracy of silence concerning itself, the press should engage in vigorous mutual criticism. It should adopt strong measures to increase the "competence, independence and effectiveness of its staff." Radio leaders are urged to throw off the present domination of advertisers and raise radio standards at least to the level of the best newspapers. "The public should not be forced to continue to take its radio fare from the manufacturers of soap, cosmetics, soft drinks and packaged foods."

III

The most crucial role in the reform of the press, according to the commission, must be taken by the public. The public has the decisive power, as occasional boycotts remind the press. But boycotts are a remedy to be used only *in extremis*. The commission would have non-profit institutions enter the field of communications. Such institutions could add variety, quantity and quality to the press service required by the American people. They should also function as centers for advanced study, research and publication in the field of communications. Existing schools of journalism should reach out and use the total resources of great universities. Finally, the commission recommends the establishment of a "new and independent agency to appraise and report annually upon the performance of the press," its main purpose being to help the press define and raise its standards of performance and to help the public to demand better service.

We hope that this report will be carefully studied by churchmen and that its methods will be followed in a comparable study of the relation between the church and the press. The church is the conscience of society. It should recognize that a collapse in the field of communications because of failure of the press to apply the principles of Christian morality can only occur when the church is recreant to its mission. That mission is closely related to each of the five points which this commission outlines as the requirements demanded of the press by society. The church must also proclaim the truth, get it discussed and accepted, establish right relations between men, help them define their goals and values and maintain the faith that they shall know the truth and the truth shall make them free. The church must therefore confront its responsibility in this field as an essential part of its own mission.

The World as Fact and Possibility

[EDITORIAL CORRESPONDENCE]

Honolulu, March 20

WITH this letter I conclude the series of observations on the state of the world and the prospects for peace which I started shortly after leaving the United States ten months ago. I left full of forebodings as to what I would find in Europe, North Africa, the Near and Middle East, India, China and Japan. I return with deepened anxiety. The British empire is disintegrating much more rapidly than I had believed possible. In panic-stricken reaction, President Truman and Secretary Marshall are trying to stampede the American people into setting up a military quarantine which logically would have to extend all around Russia's vast borders. This means that the next major world crisis is nearer at hand than I thought when I left home, or even when I was in Europe last summer. I come back hearing over and over again the echo of the words of a German bishop: "These are apocalyptic days."

Is the prospect hopeless? There are hours when one is tempted to say so. But a closer, longer, more resolute look at the situation confronting man brings to light factors which revive the heart for continued struggle. It seems to me that there are two ways in which one may approach the world as it is today. One may study it as fact, or as possibility. The world as fact is a terrifying, doom-threatened reality which no informed mind can dismiss. The world as possibility is something that may be missed amid the alarms of these days. Yet this latter conception is the ground of our hope, and it is the responsibility of religion to insist on its existence.

I

In this concluding letter I do not wish to spend too much attention on the world as fact. Most of what I have written since I landed in England last June has been an attempt to make the facts regarding the current situation clear. For purposes of summary, however, there are certain elements which need reiterated stressing.

To begin with, there is the fact of physical destruction on a scale so vast that no imagination can grasp it. No matter how much you read or how many pictures you see, you simply cannot begin to comprehend the disaster which has befallen the cities of the battle areas until you walk through the rubble and gaze across their fire-swept acres. Even when you walk through it, you cannot really take it in! Coupled with this destruction goes human misery in an amount and to an extent that no American who has not seen it will comprehend. Mr. Hoover is doing his noble best to make Americans realize what this destitution is and means in one area. There are a dozen areas. The

physical destruction plus the human misery adds up to an extinction of hope which spreads its dark eclipse across whole nations and regions.

The world as fact also shows a great combat taking form between the desperation of dying orders and the ruthlessness of revolutionary orders. Out of this comes the pervasive political instability which makes most of the governments now in office no more than interim regimes. Out of it also comes the economic apprehension which even America, despite its wealth and unparalleled productivity, is beginning to feel. Dying orders are always ready to resort to desperate means to preserve the privileges and advantages of those who have profited under them. That is something for the United States to think about in these days when it is being called on to prop the King of the Hellenes on his tottering throne. Revolutionary orders are always ruthless. Even the American patriots, in a revolution which involved only a change of political allegiance without serious social upheaval, in their treatment of the "loyalists" were more ruthless than the school textbooks ordinarily relate. Today's revolutions are fundamentally social, and their ruthlessness has no as yet determined limits.

II

One consequence of this deepgoing social struggle is to be seen in the preparations already under way for the next world war. The other night I watched a "March of Time" newsreel which was supposed to bring a cheering message concerning one small European country that is actually getting back on its feet—Czechoslovakia. The film was honest enough, however, to show the economic base of that "recovery." What is it? The Skoda arms works, back on a 24-hour-a-day production schedule, turning out arms for Russia! And lest it be thought that the Soviet Union is the sole nation openly getting ready for the next war, what about our "Operation Musk-ox," our "Operation Frostbite," our decision to continue to manufacture and stockpile atomic bombs, our President's insistence on universal military training? These are the things which make so much of Europe and Asia take for granted the idea of another world war in this generation.

Viewed as fact, the world also presents a moral crisis of appalling dimensions. The experiences of war, especially for those who dared the grim existence of the underground, have blasted the very foundations of our ancient moralities. Is it wrong to lie, to steal, to kill to save a Jew from the gas chamber or to save one's country from the nazi tyrant? And there are millions upon millions of the dispossessed, the displaced, the starving, the cold, the brutalized, the revengeful, the ravished, the orphaned, the diseased, the impoverished who constitute a problem in the reconstitution of a moral society that is beyond all measurement. Organized religion can do little more, for the moment, than try to ease the most apparent wounds of these war casualties. Here are great hordes of the spiritually maimed and disfigured—I repeat, millions upon millions of them—who are just this side of madness. Many of them are not this side.

Over all, there is the fact of the atom bomb.

But the world may also be viewed as possibility. The facts are black—even blacker than I have been able in these few paragraphs, or in all my previous letters, to suggest. But the possibilities are real, and we must not fail to take them into our reckoning. Let me list some of them.

The possibility which I would place at the top of the list may seem, on first consideration, to be negative in character. It has, however, positive consequences. It consists in the loss of faith in man which pervades the Western world and most of the East outside the Communist orbit. By this I do not mean to claim that there has been any loss of faith in man's capabilities. But there clearly has been a loss of faith in man as his own savior. Disillusionment produced by the recent course of history has all but destroyed comfortable ideas of the inevitability of progress. For many, it has brought into question the very concept of progress.

The basic idea beneath the laissez-faire order for which some Americans still contend, the idea that an enlightened self-interest leads to increase of the general welfare, is no longer accepted by a majority of contemporary men. And bitter experience has persuaded millions, who may still be indifferent to the claims of the churches, that when man makes of himself a god, disaster follows. The relativistic ethics of the state-deity, or the class-deity, or the man-deity, leads straight to the tyranny of totalitarianism, nazism, fascism, communism and social reaction.

Now, out of all this there will come nothing but despair if man stops at the point of disillusion. But if he pushes beyond to a living belief in a universe governed by moral law, then there is ground for hope that he will come to a revived faith in the existence and power of a moral God, the Creator, Sustainer and Governor of such a universe; that he will again see his chief end to be the service of such a God. From this there will follow the rejection of materialistic philosophies and a return to the search for a spiritual interpretation of life. Here lies the possibility of a new dedication of the spirit of man to the achievement of brotherhood and voluntary cooperation among nations, races, classes, even religious groups.

A second possibility, in many respects also negative in outward aspect, can be found in the desire of the masses for peace. It is true that millions are sinking into a despairing expectation of the near-approach of another world war. But it is also true that these despairing ones, and all the common people of the world, hunger for peace. They are baffled as to how to get it, but they want it to the depths of their souls—want it more than they want Pacific bases or border satellites or empire lifelines or foreign markets or oil reserves or anything else. It has become a cliché to say that people want peace, but want even more things that cannot be obtained without war. I do not believe it. I believe that the *masses* of the people, wherever they live, want peace more than they want anything else.

That is what places the continued efforts to achieve world organization in the list of hopeful possibilities. To be sure, the United Nations organization does not, in its present state, afford much cause for optimism. And despite our self-righteousness, the part which the United States is playing in trying to work the principle of imperialism into the U.N. in order to provide us with "strategic areas" is an important cause of the new league's irrelevance. The American people, as well as the Russians and all the rest,

still have to learn that if they really want lasting peace and an effective world organization they cannot subordinate world benefit to national aggrandizement. The fact that they have not yet done so is one major reason why their desire for peace remains so inchoate and ineffective. Nevertheless, the effort to substitute world organization for international anarchy persists. While it persists, hope persists.

Possibility is to be found, likewise, in the growing appreciation that the physical fact of interdependence among the peoples requires an intensified search for justice unless we are to resign ourselves to disaster. Interdependence as such is more threat than promise. What is required if our "one world" is not to become "one madhouse" is a persistent, imaginative and informed effort to insure that nowhere on earth shall there be great bodies of people denied decent food, shelter, livelihood and opportunity because of the accidents of birth. Stupidity still tries to deal with these issues in terms of repression. But enlightenment is spreading, and this must be taken into the reckoning when viewing the world as possibility. Pray God it may quickly begin to spread faster!

III

The atom bomb is here, and may destroy us. But the possibilities for lifting living standards everywhere through constructive use of the power which may be released by atomic fission are also to be taken into account. When the president of the Massachusetts Institute of Technology landed here in Hawaii last week he told reporters that if we would use the same resources to make nuclear fission constructively available that we used to produce the atom bomb, atomic power plants would be functioning in less than three years. There are almost no limits to the physical improvement of human life which scientists foresee as possible if this new power is thus used. Mark that down, too, as one of the things to be remembered when viewing the world as possibility.

Finally, there are the intangibles. The fact that they are intangibles, that they cannot be measured, graphed or weighed in any mundane balances, does not lessen their importance. Looking at this world as possibility, one must never leave out of account the capacity for heroism, for generosity and for self-sacrifice which this generation has already revealed. It has a capacity for other things, frightening things, as well. But its demonstrated ability to act heroically, to think generously and to subordinate self-interest to the benefit of the larger group, proves that there is still good stuff in men on which to build. The other intangible, never to be ignored, is the power of God to stir to life spiritual forces as yet hidden from our myopic eyes. Christian history is studded with the sudden and mysterious blazing forth of unexpected saving fires. Who dares say that this is now beyond the limits of the possible?

I am all too aware that these things are only possibilities, and that the sum of the tangible facts which are thrust on any observer of our present world makes it hard to keep them in mind. But while possibility remains, hope remains. While possibility remains, the struggle avails; the battle and the wounds are not vain. And with these possibilities to sustain us, we see that the part to be played by the Christian church is both central and vital. It is the same part discerned by prophetic eyes two and a half millenniums ago—to inspire man to do justice, to live in the spirit of mercy, and to walk humbly before the true God. There is the human problem, and its solution.

PAUL HUTCHINSON.

The Script

EDITOR THE CHRISTIAN CENTURY:

SIR: I have more than once winced at the imperfect appreciation of my calligraphy which has been revealed in your words. I class you in this judgment with another friend, also an editor, for whom I had written for many years; he once sent me a joyful rhapsody in which he said that he had been dancing with song down the corridors of his vast office because—consider this, sir—he had had a letter in my hand which he could read with ease. I answered—or meant to answer—by sending him the address of a first-class oculist.

My conscience, I have now to report, has been deeply moved of late (or in plain prose last week) by an article upon this very subject by an admirable Scottish judge under the title, *The Written Word*. The author is courteous, but all the more convincing for that. There are two essential means of communication, he says, between man and man: the voice and the pen. Then he argues—and there is no answer—that if it is taken for granted that slovenly and inarticulate speaking is not to be tolerated, it should not be a matter of jest if a man admits that his letters are hard to decipher. How this delusion arises we may not clearly discern, but at least it can be stated that I, Quintus Quiz, if and when I use such language, or put on paper a series of hieroglyphics which might be the work of a spider who had stepped into a bottle of ink, am proving myself in that respect to be an Egoist, a Reckless Spendthrift of Other People's Time, an Escapist who wants to Write Without Stopping to Think. (Horrid word, *currente calamo*—"a pen running away"—and I running after it!)

All this and more penetrates through the ancient but flimsy pretenses and convicts me of offenses against minor as well as against major moralities. If for example I in a good cause write to a philanthropic man for help and he plunges into my letter and is doubtful who I am and for what I plead, what is more likely, as the wise lawyer says, to prejudice his answer?

But that is not the "major morality" issue. It is when I send out an ugly and incomprehensible scribble, when like the Chinese I might send a work of art, that I sin against the brotherhood.

I ask you a question. When you turn over the records written by hand in ink that *was* ink, are you not struck sometimes by the character of those old scriveners who, seated at the same desk for years, served their firms and made penmanship a thing of beauty? Of course it took more time, but what do we do with such time now?

"Well, Quintus, what about it? Will your own copperplate be preserved for the ages to come as a thing of beauty?"

The matter shall receive attention.

QUINTUS QUIZ.

Immortality Brought to Light

By Robert D. Bulkley

A WHOLE TRIBE of people calling themselves Christians has arisen for whom the question of immortality is relegated to a position of second-rate importance. In the presence of such large-scale evidences of man's sinfulness as planetary wars, race prejudice, economic maladjustments, any undue interest in life after death is judged to be an indication of morbid concern for one's own selfish destiny. "Pie in the sky by and by" is held to be pretty unimportant in comparison with peace and brotherhood and justice here and now.

It was not so with the early church. Without the conviction that Christ had conquered death, not for himself alone but for all who found life in him, there would have been no Christianity. All else was dependent upon this one central fact, that Christ was risen and that we too shall rise. The last will and testament of the Christian gospel to mankind would have been the confusion and despair of the Saturday following the crucifixion if the conviction that life shall endure forever had not burst upon the disciples with the coming of Easter morning.

We dare not overlook this if we are true to the genius of our faith. The fact that at times in the past a genuine belief in life after death has produced an extreme sort of otherworldliness is no justification for asserting that it must inevitably do so. Of course, belief in immortality is otherworldly, but only in the sense in which the life and teaching of Jesus himself were otherworldly. That is, it enables man to see life on this earth, not as though it were an entity in itself, but in relation to eternity. It lifts man from the provincialism of building for threescore years and ten when he should be building for the life everlasting. It does not reduce this earthly life to insignificance, but raises it from insignificance to a meaningfulness which no chance circumstance can ever destroy.

Let there be no doubt about it! Christianity is rooted and grounded in the conviction of man's immortality. Take that away, or even assume that it is of no special importance, and Christianity will crumble. For the most cherished beliefs and the most significant attitudes of the Christian life find their source in that conviction.

I

In the first place, Christianity is in the profoundest sense a radically individualistic religion. For the Christian, God reaches down to every individual person and calls him by name. It is the individual who is ultimate. It is he who is the bearer of conscious life. It is he who stands amid the eternal ways and meets God face to face.

The practical importance of this type of individualism becomes obvious in times like the present. It is in no sense inconsistent with a recognition of the social factors which share in creating personality or of the fulfillment of individual life within the arena of social relationship. The great pagan forces of degradation and doom which have been seeking to remold the world by violence and destruction are pre-eminently anti-individualistic. For them, individuals are but the fertilizer to enrich the soil from which the modern Frankenstein would draw his fearful nourishment. Let mothers and babes be slain; let scientists be driven from their laboratories and starved in lonely exile; let little men and women who have sought only to live and let live be burned alive in the ruins of their humble homes; let noble and valiant saints be driven mad by the relentless, hounding persecution of tyrants. What difference does it make?

It is this carelessness of the individual that Christianity most abhors. The keystone of the arch of Christian individualism is the conviction of personal, individual immortality. Remove that stone, and the whole structure comes tumbling down. It is impossible to state with conviction the Christian belief about the value of the individual life, and then to add that that life will be utterly destroyed in threescore years and ten. To say that is to assert that, in the mind of God, the individual really does not matter for himself; he is only a carrier of life to the next generation, which in turn does not matter for itself, and so on ad infinitum. There is no more certain way to destroy the Christian testimony against nazism, wherever it rears its head, than to deny the immortality of man. Deny that, and God himself becomes the prototype of all totalitarian dictators.

II

In the second place, for Christianity, man the individual is understood as a child of God, the Father. That is, after all, the reason why Christianity is so insistent upon his value as an individual. He is an individual but, more than that, he is an individual existing in a unique relationship. His individuality occurs within a context rather than as an unqualified, unrelated event. Man is created in the image of God; he is God's child; God is his Father. We are born to participate in that relationship, and our souls are restless until they find their rest in him. We are not as the puppet is to the craftsman, or the picture to the artist, or the poem to the poet; we are as sons to the Father.

That is the basis upon which Christianity bids us love each other as brothers of a common Father. Indeed, that is the basis for the whole outlook of Christianity upon the problems of human society. If it is not true, then the Christianity which sets it forth as the most important of truths is not true. And if it is true, how can we possibly imagine that the all-powerful and all-wise God who has created us in his own image and loves us with an everlasting love—how can we imagine that he will destroy us as though we were no more than dumb, unconscious brutes?

If Christianity's valuation of man as being a child of God is true, then human immortality is assured. But if immortality is an illusion, all talk about man's being a child of a loving heavenly Father is so much drivel, and the

Christian basis for the brotherhood of man no longer exists. Man is then merely the chance product of a blind evolutionary process, with no deeper reason for being treated with respect and kindness than tender sentimentality. And if the sentiment changes, let the streets flow with blood! Who has any basis for saying they shouldn't? For the real, the eternally valid reason that it matters whether or not obscure John Smith, who was never heard of more than ten miles from his native village, has his home destroyed or his loved ones taken from him or his own brains blasted out—the reason it matters is that John Smith is of the family of God, and therefore has within himself the seeds of everlasting life. Brethren of Christ, children of God—if the body's destruction writes finis to it all, are not these terms mockery?

III

In the third place, what shall man think of himself? In those silent hours when the great decisions of a lifetime are made, when temptations are fought and overcome—or yielded to—when a man looks into his own soul to see what he may find, what then? Does it matter then whether one is building for threescore years and ten, which shall soon pass away, or for eternity, upon whose ample slate every thought and deed are indelibly written? It is not simply a matter of rewards and punishments,, of heaven or hell. It is just that a wise man will give more thought and care to the carving of a statue in marble than to the molding of a snow man.

The Christian believes that life is a sacred trust, not to be despised or treated lightly. He believes that his own life, with its talents and potentialities, is entrusted to his keeping in order that he may make the most of it. His is no "eat, drink, and be merry" philosophy. For him life is a serious business, which merits the most careful planning and the most loyal devotion. He endures all sorts of hardships as a good soldier of Jesus Christ because he believes that it matters, and matters supremely, whether his life is wasted through self-indulgence or self-seeking, or is brought to fruition through careful and laborious effort and through choosing the strait gate and the narrow way.

The conviction that the framework which the Christian erects in this life will matter everlastingly does not mean that he must be bribed by the thought of a future recompense to live decently and nobly. It simply means that, if life is to be snuffed out in a few short years regardless of anything we can do about it, a man's attitude toward it and interest in it are necessarily on a different level than they would be if it were eternal. And that means the difference between cynicism and futility, on the one hand, and hope and confidence, on the other. Take away man's hope in God, including his hope in immortality, and what remains is frustration, decay and doom. He may take refuge in a "noble despair," but the nobility of it does not alter the fact that the despair is complete and ultimate, and that with it the last word has been said. Let a man look at himself in the glass, and what he sees will depend finally upon his faith or lack of faith in human immortality.

Finally, what a man thinks about God is dependent upon what he thinks about God's provision for man. A God who creates man as his own child, who plants within man's breast aspirations and longings which earth can never satisfy, including the yearning for life beyond the grave, and who then lets man go down to the dust in final oblivion with his richest capacities undeveloped and his finest dreams unrealized, is a very different God from the God and Father of our Lord Jesus Christ. How can man find either justice or mercy in such a God? How can man call him Father, when he knows that this God's heel is already upon man's spirit?

IV

It was not such a God that Jesus came to bring to men. Jesus' God is full of compassion and great mercy. He numbers the hairs of our heads, and notes every sparrow's fall. It is not his will that one of his little ones should perish. He sent his Son to bring men life, the more abundant life.

The shepherd boy David in Browning's "Saul," with his soul filled with love for the king, lays hold upon the truth:

> Do I find love so full in my nature, God's ultimate gift,
> That I doubt His own love can compete with it? Here, the parts shift?
> Here, the creature surpass the Creator—the end, what Began?
> Would I fain in my impotent yearning do all for this man,
> And dare doubt He alone shall not help him, who yet alone can?

If I dare doubt that, if I dare doubt that God cares enough for men to save them from destruction, then I must needs doubt that Christ is the revelation of God, and that Christianity is the key to the understanding of life.

What a man thinks about life, what he thinks about himself, even what he thinks about God, is dependent upon what he thinks about man's immortality. The Christian gospel affirms that man's life in this brief span upon earth is but a segment of an infinitely longer life which shall endure though the planet itself be destroyed and the suns of the heavens roll on their way as though it had never been. Everything else the church would teach is based on this conviction. How tragic it would be if, in its rightful concern for the contemporary issues of life, it should forsake the power of Christ's resurrection, which is the secret of its faith and its hope!

Mary, Mother

MARY, Mother, did you think of one
Whose bitter tears were shed with yours that day,
When there, beneath the cross that held your Son,
You knew the anguish only mothers may?
Did you know how, through all those grief-torn hours,
That other mother bore a bleeding heart—
Engulfed in shame, affrighted by the powers
Of darkness that had claimed her son a part?
Mary, Mother, when your loved One lay
Within the tomb that could not hold him there,
Did you, compassionate, think of her the day
When "He Is Risen!" lifted your despair?
To Judas' mother did you pity give?
And, like your Son, did you forgive, forgive?

IDA NORTON MUNSON.

The Ghost of the Morgenthau Plan

By Max Rheinstein

AT LAST American policy on central Europe has taken shape. On the eve of Secretary Marshall's departure for Moscow, the state department communicated to the press the aims which the American delegation will seek to achieve. The aim of United States policy is re-establishment in the center of Europe of a Germany which is politically unified and economically able to sustain itself. Thus the long period of indecision has come to an end. Unfortunately, during that period life had not been at a standstill. Decisions had to be made and measures taken, and since there were no guiding policies, emotions and makeshift arrangements dominated the field.

The emotions stirred up in the world by National Socialism crystallized in this country in the Morgenthau plan. While that plan was never officially adopted as the basis of United States policy, it corresponded sufficiently well to war-engendered hatred and resentment to motivate decisively American attitudes toward Germany. The support which the Morgenthau plan found with Mr. Roosevelt and the zeal displayed by its numerous major and minor advocates actually resulted in the application of its spirit at Potsdam as well as in the basic instructions upon which military government in Germany was to operate.

Negative Emphasis Proved Unsound

The order that our military government was not to take any steps "designed to maintain or strengthen the Germany economy" was carried over literally from the Morgenthau plan. So too the spirit of that plan was reflected by the emphasis upon such negative tasks as deindustrialization, denazification, demilitarization, decartelization and punishment of every criminal. Only as a sort of afterthought was democratization mentioned as a remote end.

To these negative tasks military government in Germany at first turned with full vigor. However, it soon became clear that our personnel in Germany would and could not limit itself to a purely repressive and destructive job. The very security of our occupation forces required public order, sanitary conditions and the prevention of famine. For reasons based upon the propaganda-created belief that practically all Germans were nazis or at least deeply infected with nazi beliefs, we dissolved not only the central government of Germany but also the local governments on all levels. Thus American military government officers found themselves charged with the administration of German towns, cities, counties and states. They could not help but develop feelings of responsibility for their charges and take an active interest in the rehabilitation not only of water supply and sewage disposal systems and in the alleviation of the unspeakable misery around them, but also in the reconstruction of administrative and economic life.

Nor did it take long for them to find out that this time Germany was beaten so thoroughly that a resurgence of her aggressiveness was unthinkable for long years to come. The sheer sight of the physical destruction of the cities and of the transportation system, the horrible destitution of the 6,500,000 Germans whom the Potsdam declaration had allowed Poland, Czechoslovakia and Hungary to dump into the rump Germany left after the separation of the regions east of the Oder-Neisse line, the hopelessness of the youth, the lack of fuel sufficient to heat even one room in the frightfully overcrowded homes, the three-to-one surplus of women in the crucial age groups between eighteen and forty-five—all these conditions told an eloquent story to the observer on the spot.

Effect of the Soviet Attitude

Finally, and most important of all, Soviet attitudes began to rouse in the American public increasingly severe feelings of uneasiness and fear. There may be people in this country whose thinking continues to move within the patterns of the war, who believe that there still exists a German problem in the sense of the necessity of preventing a new German aggression. But responsible leaders of American foreign policy have begun to recognize that the German problem has assumed an entirely different shape and that it has become an aspect of a much broader problem, one which we may indeed call basic in United States and world policy.

This problem is to find a way which renders it possible for two such fundamentally different countries as the U.S.A. and the U.S.S.R. to live peacefully together in one world. There is no reason why these two giants should find it impossible to live in peace with each other, at least for quite some time to come, provided each recognizes that there are certain regions in the world which the other will not allow it to dominate. What the United States denied to the kaiser and to Hitler—and, incidentally, to Hirohito—she cannot allow to Stalin. Were the Soviet Union to dominate Germany, she would be the master of Europe and all her resources. For this very reason we have to pursue that policy which holds the best chance of keeping the Soviets out of Germany.

A Unified Germany Essential

Such a policy implies a simultaneous withdrawal of all occupation troops within the foreseeable future and the re-establishment of a unified Germany. This Germany must be able and willing to prevent herself from becoming "a pawn or a partner" in any effort to disturb the balance of power between east and west. She must therefore be able economically to sustain her people upon a standard equal to that of the European average; she must have a highly decentralized administration, and must be democratic at least in the sense that her government shall be subject in its foreign policies to constant control by the public, which is unlikely to be much interested in dangerous involvements and adventures.

Skeptics may believe that the Soviets will not consent to withdraw from their present position in eastern Germany, that an attempt to establish in central Europe a

neutral Germany is futile, that we should therefore accept as an accomplished fact the present partition of Germany into a Soviet-dominated eastern half and a western half and try to integrate the western part with a west European bloc which would constitute a firm part of our own world. Such a solution, attractive though it may sound to many, would be based upon a defeatist assumption and would be full of danger.

The Elbe-Weser line would constitute a rigid boundary between east and west, unmitigated by any neutral bridge. Soviet influence would not only extend over 20,000,000 Germans with all their skills and resources but would also render irrevocable the integration into the Soviet orbit of Czechoslovakia and Austria. Besides, the irrepressible German desire for national reunification would constitute an ideal wedge for Soviet propaganda in the west. The Germans of the western half would thus become the most explosive irredentists of the world.

This forecast is not based upon fanciful apprehensions but upon the fact that the Soviet-backed Socialist Unity party—read "Communist party"—is already the most violently nationalist party of Germany. Its intransigent demand for German unity has consistently been supported by official and unofficial Soviet declarations. For good reasons our secretary of state has now decided to proceed upon the lines of re-establishing a unified Germany which would constitute a neutral region in central Europe.

Inconsistencies in Policy

This policy implies, as has already been stated, that Germany be both democratic and self-sustaining. So long as this policy is being pursued, measures likely to impede these requirements are inadmissible. Yet, while our secretary of state is fighting in Moscow for such a policy, other parts of our government are still pursuing policies which are based on the Morgenthau plan and are thus utterly incompatible with our over-all guiding policy. The Morgenthau plan may be dead, but the coroner has not issued the official death certificate and its ghost is still haunting us and the future peace of the world.

That Germany cannot be made self-sufficient upon a merely agricultural basis is obvious. If the 65,000,000 Germans are to be fed, she must import food in exchange for industrial products. While Germany may be able to dispense with that type of heavy industry which constitutes the most dangerous war potential, she must have a strong consumers' industry as well as the possibility of exporting its products. Industry and exports presuppose, however, not only the physical plant but also the know-how and business contacts abroad. We are already actively working on the physical rehabilitation of the German consumers' goods factories, but we are continuing our economic war aiming at the elimination of German business from foreign markets.

Under the guise of reparations we have been and still are exerting pressure upon both our war allies and neutrals to confiscate all German assets which would serve as a basis for any future export trade. Even more objectionable is the "repatriation" of Germans living abroad which, under American pressure, is being carried on all over the world under the guise of eliminating the foreign influence of "obnoxious" Germans. Even if all these Germans were nazis, it would be of more than doubtful wisdom to concentrate them in the overcrowded space of Germany, into which we have already allowed the 6,500,000 "nazi" expellees from eastern Europe to be dumped. How such a concentration of nazis is to help in democratization of Germany is difficult to understand.

How Encourage Democracy?

Of the "obnoxious" Germans on whose repatriation from Argentina, Peru, China, Norway and other countries we are now insisting, the majority are plain business men whose knowledge is indispensable for any resumption of German export-import trade. Add to these measures the complete expropriation of all German patents, the failure to reopen the German patent office, and the highly efficient activities of FIAT (Field Intelligence Agency Technical) through which all German technical and commercial know-how has been made available to American business, and it is difficult to see how the policy of a self-sustaining Germany can be actualized unless these practices are stopped immediately. Profitable though it may be to American and other Allied shipowners, there will also have to be reversed the policy which, under the guise of military security, forbids Germany to own or operate any merchant vessels of her own. The margin upon which German trade will have to operate is so small that it does not allow the burden of carriage in foreign bottoms exclusively.

The policy of democratization, which forms an integral part of the over-all program, is already being pursued vigorously by military government. Democratic self-government has been re-established on all levels from township to state. A long-range program of constructive educational reforms has been initiated. Labor unions and democratic political parties have been revitalized and cultural activities are being encouraged. Since it has been recognized that democracy does not grow well on an empty stomach, vigorous measures of economic rehabilitation have been taken, such as, for instance, the economic merger of the American and British zones of occupation. However, all these constructive efforts are being jeopardized by other measures and attitudes which, still imbued by the Morgenthau spirit, are impeding both economic rehabilitation and the growth of a democratic atmosphere.

Where Law Breaks Down

Quite a few members of our personnel still regard all Germans as the "krauts" against whom any individual assault is permissible, and with impunity. So often are cases of individual misconduct or corruption condoned that a sense of helplessness and lack of legal protection has grown up among the German population. This is not conducive to respect of the rule of law, the defense of which the democratic, peace-loving countries have proclaimed as one of their principal war aims. Nothing is more damaging to respect for our institutions than the charge of hypocrisy which can be leveled against us whenever a case of misconduct is condoned or, even more dangerous, when our own official agencies engage in practices that show a disregard for the rule of law.

Military occupation is, of course, an authoritative regime which excludes, so far as it operates, democratic participation in the government. However, there is no

reason why members of the subject population should not be given a chance to defend themselves against individual charges resulting in repressive measures. Yet at least one important division of military government, namely Information Control, still refuses to reveal to a German the charges for which it removes him from activity in the cultural fields. It sounds like a mockery to the subject when he is told that he may be permitted to resume his activities when he is cleared of the charges by the German denazification board, only to be told by that board that it cannot clear him of charges which it does not know.

Billeting Practice Causes Tension

Another matter which has caused much unnecessary resentment and disrespect for the protagonists of democracy is the billeting practice of our occupation troops. The German people do not grudge our troops their standard of living and decent quarters. They understand that men who have involuntarily come from across the ocean are entitled to living conditions equivalent to those they would have at home. But they do not understand why requisitions of housing space are still carried out with the ruthlessness that may have been justified under combat conditions, why troops are shifted around with continuous new requisitions, why the furniture is stolen or smashed when billets are evacuated, and why housing space is wasted in the overcrowded German cities.

It is indeed difficult to understand why every young American couple must have a spacious house to itself when no new dwellings can be found for the three, four or more German families who are evacuated from it. How shocking these conditions are has in all innocence been revealed in a recent article by a young American officer's wife, which was published in the *Saturday Evening Post* under the significant title, "Life Is Soft for an Army-Wife in Germany." Indeed they never had it so good at home. All these matters may seem trifling. That they are far from trifling can be testified by anyone who has observed them on the spot.

'Denazification' Can Backfire

Even more serious dangers for German democracy have arisen, however, from the methods we have been applying in carrying out our program of denazification. Nobody will quarrel, of course, with the proposition that a resurgence of National Socialism must be prevented and that it is therefore necessary to exclude from positions of public influence people who still hold nazi views. However, we have not contented ourselves with such a program. We have set out to remove and exclude from all positions other than those involving "ordinary labor" everyone who ever participated in the nazi movement in a more than nominal capacity. In addition to removal and exclusion, such a person is to be punished for his former political activity and conviction, even where no particular crime has ever been committed.

We have, furthermore, rendered the application of these repressive measures conditional upon mere formal membership in the nazi party or any one of its numerous affiliated or supervised organizations. By force of circumstances we have finally come to see that such formal membership constitutes no more than a presumption of real nazism, because under the pressure and propaganda of the regime innumerable people who were anything but real nazis found themselves within these organizations. They were, perhaps, even anti-nazis who felt that they could fight the regime more effectively from within than from without.

We have provided that everyone affected can go before a denazification board to have himself cleared. However, the number involved runs into the millions. The boards are working slowly, and an innocent man may have to wait for years to be cleared. Since Germany's best managerial and other talent is among those affected, economic rehabilitation is delayed, public offices and schools are understaffed and the continuation of the slum conditions of German existence is blamed on our denazification practices, with all the consequential results for an anti-democratic climate.

Besides, what is even more dangerous, these millions of outcasts are being welded into a solid block of malcontents and desperados, who are driven back to nazism or driven into it for the first time or rendered susceptible to Communism. These dangers are aggravated by the fact that the majority of the people affected belong to the middle classes. They have come to regard our denazification as an attempt to impose upon Germany a social revolution aiming at the completion of their destruction. It is thus no wonder that an evil saying is now making the rounds in Germany: "Ever since the sun of democracy has been shining over us, we are getting browner and browner" (brown, it will be remembered, was the distinctive color of the nazi party).

Our Punitive Spirit Dangerous

Christian spirit would counsel a measure of forgiveness; sheer prudence should tell us that punitive measures are likely to backfire when they are leveled against too many. Nothing but the spirit of hatred and revenge can explain our exaggerated, self-defeating zeal. If we had not fallen for Göbbels' vicious lie that 98 per cent of the German people were nazis, we might now have a sound democratic spirit in our zone.

Under nazism the majority of people learned their lesson. The women who now constitute the majority of the population have little love left for the regime which was responsible for the loss of their husbands, sons, fathers or fiancés, for their own suffering under the horror of the bombings and for the hopelessness of their present situation. They do not see why their surviving men are still held as prisoners by the Russians, the British or the French to whom they were surrendered by us, or why they are rendered outcasts by our denazification measures. They have had enough. They want nothing but to settle down to some normal life and reconstruction.

If we show them that we are willing to give them that chance, they will quietly do their work, try to rebuild their stricken country and see to it that no future government again leads it into new adventure. If we allow the ghost of the Morgenthau plan further to haunt the world and to endanger the constructive work which we have now set out to do, we shall create chaos in central Europe, and we shall find ourselves thrown into that chaos together with the victims of our hatred and resentment.

APRIL SURVEY OF BOOKS

A Purposive Universe

HUMAN DESTINY. *By Lecomte du Noüy. Longmans, Green & Company, $3.50.*

AN ESSENTIAL faith in the dignity of man is the central message of this noteworthy book. It is an interpretation of man's place in the cosmos. The chief significance of man's life is to be found in his moral achievements and there is an optimistic note with reference to his further developments along these lines. Absolute knowledge concerning the nature of the universe is said to be impossible. All that we can hope to obtain is that which is relative to our "scale of observation." From this point of view the concept of evolution seems to furnish the best key for our understanding of the world. Although evolution does not "explain" the origin of life or the development of moral consciousness, it does furnish a description of those processes which characterize the changes that belong to the inorganic world, the world of living things, and the spiritual life of human beings.

The author is a French scientist of international fame. His scientific publications have received high praise from many countries. This fact lends strong support to his philosophical position, which is an attempt to integrate the findings of science and the insights of religion into a single harmonious system. The apparent conflict between the doctrines of biological evolution and the ethical teachings of Christianity is, he believes, fully resolved when we consider the place each occupies with reference to the ultimate goal of the cosmos.

The theistic character of Dr. du Noüy's philosophy is evident from his account of any one of the stages which form a part of the evolutionary process. Neither materialism nor determinism furnishes an adequate hypothesis to explain the facts which scientific researches are constantly bringing to light. Materialistic determinism always looks to the past as the sole explanation for that which takes place in the present. In the absence of any purposive mind which is giving direction to the process, one must rely on pure chance or on the calculus of probabilities to account for whatever has happened. However, there are some things that cannot be explained that way. The so-called laws of chance do not explain the origin of life nor do they provide for the "progressive ascensional development of life forms." Another hypothesis must be sought and the only one that is adequate for all the facts is "finalism" or the doctrine of a purposive mind.

The philosophy of finalism, we are told, has been misunderstood and this is the reason why so many contemporary scientists consider it out of date. The trouble is that they have limited its use to the activities which take place within the life of a single species. What they should do is to apply the concept to the larger processes of world evolution. When one takes into account the vast periods of geological time, the appearance or disappearance of a given species, like the beginnings of life or the origins of moral consciousness, may be viewed as important steps to the realization of an ultimate cosmic purpose. To distinguish his view from the narrower use of the term by which purpose is implied, the author introduces the word "telefinalism."

The goal of biological evolution is realized in the development of the human brain. This organ makes possible the experience of memory which is essential for the acquisition of knowledge and the exercise of freedom. With the coming of intelligence and the power of choice, we have the beginnings of conscience and the opportunity for moral development. It is in this area that the evolutionary process is now striving toward its next goal. Moral evolution differs, in many ways, from the processes of biological evolution. For instance, in contrast with the principles of natural selection and the constant striving for one's own self-preservation, morality means restraint of those appetites and desires which spring from the animal side of one's nature and a deeper concern for the welfare of others. The rate of progress in the moral sphere may be rapid in comparison with the processes which we find in other areas. It all depends on the degree to which free moral agents are willing to cooperate with the spirit which makes for the welfare of the whole.

In moral progress, Dr. du Noüy tells us, lies the hope of the world. Without it, the developments of modern science will only hasten the destruction of our human civilization. International treaties and world organizations are worth no more than the moral character of the people who make them. The chief agencies for bringing about this development are education and the Christian religion. If these forces are used in the right way they will not only supplement each other but will contribute mightily toward the realization of a better world.

Human Destiny is, in many respects, a great book. While the main thesis which it expounds is not as novel as some of the printed testimonials would seem to indicate, it is an important thesis, and its restatement in clear, simple language which takes into account the most recent developments of scientific research should serve a very useful purpose.

CHARLES H. PATTERSON.

Keystone of the Arch

THE GOSPEL, THE CHURCH AND THE WORLD. *Edited by Kenneth Scott Latourette. Harper & Brothers, $1.25.*

THIS is the third in the "Inter-Seminary Series" of five volumes meant "to outline the character of the contemporary world which challenges the church" and, in general, evaluate the resources the church has with which to meet that challenge. The volumes are further intended to serve as a study basis for an interseminary conference of theological students called to meet next June. To a certain extent, therefore, the series is a kind of family affair, between theological faculties and students, though the preface hopes that the volumes may have a wide appeal. This third volume would seem to be the keystone study, so to speak, of the series.

There is no need to stress the spaciousness of the title. It includes about every phase of present-day Christian thought and interest. There are three parts under the title, eight chapters, and thirty-seven sections with titles, any of which would make a chapter and many of which would make books. In consecutive order, the chapters were written by John Knox, Paul Scherer, W. Norman Pittenger, Kenneth Scott Latourette (who also, as editor, wrote the introduction), H. Richard Niebuhr, John C. Bennett, Luman J. Shafer and Elmer G. Homrighausen. These are authoritative names ("Who's Who," pp. 9-11).

This statistical summary is in part the reviewer's apology for his inadequate review. (It can't be done in 400 words.) Substantially, the central ranges of current theological thought, the social incidence of Christianity, and the mandate and power of the church are considered in these 125 pages—considered learnedly, sometimes brilliantly, wisely, and always suggestively. The space limitations under which

the writers worked would tend to cause either undue condensation or too much generalization, and both are evident. Discrimination would be invidious, but the editor and writers between them have done a very difficult task more than adequately. Quotation is out of bounds, but many passages are very quotable.

Obiter dicta: The distance of the chapters from a preaching pastor's pulpit varies; certain overworked words should be withdrawn from circulation, e.g., "existential," "dilemma," "tension," "acids of modernity," and possibly "sectarian." The somewhat inconsistent use of capital and lowercase "c's" in the passages about the Church or church indicates rather fundamental confusion in the Protestant mind. But all this is more or less marginal. It is a rich little book and will certainly stimulate discussion in any interseminary conference. It will also broaden the horizons of the reader's mind.

GAIUS GLENN ATKINS.

Preaching Gets Better

ON FINAL GROUND. *By Harold A. Bosley. Harper & Brothers, $2.00.*

A CAREFUL reader of these twenty-two sermons by the minister of the Mount Vernon Place Methodist Church in Baltimore will soon discover why their author is in such demand as a preacher in college chapels and before ministers' conferences from one end of the country to the other; why Dr. H. E. Fosdick has put what he calls these "excellent sermons" at the top of his recommended list of religious books for Lenten reading; why Dr. Bosley himself keeps on preaching in a downtown city pulpit, despite the allurements of proffered chairs academic, editorial and administrative. The last address in the book, "Preaching Where the Ways Part," gathers up for the benefit of all his clerical brethren, as well as for the graduating class of theologues to whom it was delivered in 1945, the deepest convictions that motivate his own ministry: "It is the high privilege and severe duty of Christian ministers to confront our confused generation with the absolute necessity of coming to terms with the will of God as we see it in Jesus Christ. The urgency of this task cannot be overestimated."

These two sentences clarify the meaning of the title, "On Final Ground," as chosen by a preacher who so definitely takes his own position within the continuous succession of witness-bearers in the Christian pulpit down through the centuries. His is not at all the "finality" of dogmatic or ecclesiastical authoritarianism, repeating or arguing for the formulas of an inherited creed or a dictated solution. These sermons, he tells us, arose "out of the anxiety and tragedy of human life over the last fearful years. But the issues with which they deal stretch far beyond the war years in both directions, being, in fact, the gravest spiritual problems of this age." The untrammeled liberalism of his own thorough scholarly training and vigorous thinking has enriched every page of these sermons. But they are not chiefly intended, as was so much liberal prewar preaching, to "bring religion up to date." These sermons are chiefly concerned to bring the entire life of our contemporary world into "the strait and narrow way that leadeth unto life." Their "finality" is therefore that of deep religious assurance, kindled within the preacher's own soul by what Paul calls "the witness of the Spirit"; and glowing therefore, through all their liberalism and timeliness, with the kindling warmth of profound Christian conviction.

It is significant that every one of these sermons is in this deep religious sense "God-centered." To many perplexed or confused Christians, the most valuable sermons in the book will be those that focus on God revealed through Christ as the object of Christian faith and the source of Christian hope and love: "God—The Distant Drummer," "Have Faith in God," "Where Is Thy God?" "The Wise Man Fears God," and above them all in its clear-spoken answer to contemporary religious humanism, "God and the City of Man." In the light of the central conviction of this preaching, it is no accident that the three sermons on prayer are among the most helpful in the volume as guides to the religious way of life, with plain signposts marking both its through highways and its dead-end streets. The profound sermon, "More Than Conquerors"—especially when read in the light of the moving dedication of the book—reveals the depth of experience out of which the preacher himself has drawn some of his own knowledge, personal as well as pastoral, of the grace of God that is sufficient even for our deepest human needs.

One other word an older minister must add about a first book of sermons published by a younger colleague as the latter passes his fortieth year. Through twenty years of seminary teaching in homiletics, this reviewer has often been moved to the humbling yet heartening realization that the rising generation of ministers are better men than his own contemporaries were in their time. This impression is deepened by the reading of this volume of sermons by a preacher twenty-five years younger than himself. Insofar as these sermons are representative of the younger generation, the years ahead may hope to hear better preaching than many of us do now. May God give us more such—then and now.

CHARLES W. GILKEY.

A Lutheran Circuit Rider

THE WORLD OF JUSTUS FALKNER. *By Delber W. Clark. Muhlenberg Press, $2.50.*

THE PART pietism played in the religious development of Protestant America has, until recent years, been largely overlooked. Begun as a protest against cold legalistic orthodoxy in German Lutheranism, which had "entrenched itself behind a Maginot Line of theological definition," it stressed a warm, inner personal religion. This renewed Reformation emphasis spread throughout Protestant Europe, crossed the Channel to invade England, and was the explosive force which blew many an immigrant across the Atlantic and furnished a large share of the vital religious leadership in eighteenth century colonial America. No religious upheaval has had such a profound influence on Protestant America as has pietism, for the things it advocated are today "a matter of habit and a control of behavior for half the population of the United States."

Justus Falkner, the subject of this biography, and his elder brother Daniel were two young German Lutheran pietists who were wafted to America by this warm pietistic breeze, arriving just ahead of the great waves of German immigrants who were soon swarming into colonial Pennsylvania and New York. The Falkner brothers were the two most important Lutheran names in colonial America previous to the coming of Henry M. Muhlenberg. Going first to Pennsylvania, where inner religion was rampant among Quakers as well as among German pietists, the younger Falkner was unable to "find himself" in the midst of such confusion of tongues. When in 1703 a call came to minister to the Dutch Lutherans in New York, he accepted. After his ordination in the Swedish Lutheran Church of Gloria Dei (still standing within the environs of present-day Philadelphia), he began his lifework of ministering to the Dutch and German Lutherans in the Hudson valley. It was a circuit 150 miles long, and Falkner anticipated the methods of the frontier circuit rider of a century later, though he rode a boat rather than a horse.

The author of this charming biography—which comes near being literature—is an ex-Maine Baptist turned Episcopalian. He came across Justus Falkner's footprints while serving an Episcopalian parish in the Hudson valley. Many of the Dutch and German families who made up the backbone of Falkner's parish bore names famous in the history of the Hudson valley region, and much of the charm of the book lies in the fact that the author has been able to bring to life these sturdy pioneers. This he has done at the expense of long and careful research in church records and family papers. He remarks that "no one but a saint or a fool would have tried to save New York Lutherans in the winter of 1703 and 1704." If Justus Falkner was a fool, he was a fool in Christ, which is just another way of saying that he was a saint. His was a life of apostolic poverty. He died away from home "doing his job to the very last, following the long circuit which wore out his life."

This little book well illustrates an unheralded ecumenical movement going on increasingly within American Protestantism today. Here is an understanding study of a noble figure in Lutheran history made by an Episcopalian clergyman. Nothing can more effectively breach denominational barriers than an appreciation of saints oustide our own communions.

WILLIAM W. SWEET.

Adventures in Housing

MR. BLANDINGS BUILDS HIS DREAM HOUSE. *By Eric Hodgins. Simon & Schuster, $2.75.*

BUILD YOUR OWN ADOBE. *By Paul and Doris Aller. Stanford University Press, $3.00.*

POLES apart in some respects, these two books are alike in telling how two imaginative and resourceful sturdy individualists (and their wives) went about it to get roofs over their heads. If it is true, as it appears to be, that Mr. Blandings' resources were financial rather than muscular or mechanical, and if most of his imagination was in his wife's name, the description is still apt, for when it comes to writing about the building of his nest he exhibits, with the aid of his author, all the verbal and imaginative resources requisite for giving his readers a hilarious and not uninstructive evening. But as a builder, he is the kind that would be doing a great favor to all concerned, including his own checkbook, if he would let the contract and then go to South America and stay there until the contractor wires him that the house is ready for occupancy. This latter method is one of which the harried architect sometimes dreams, but he seldom finds such a client, though I believe Mark Twain was one. The Allers, on the other hand, were their own architect and contractor, as well as their own carpenters, plumbers, masons, plasterers, electricians and adobe-makers. The particular point about the Aller job is that it illustrates the use of adobe and shows (at least so they say) that it is practical in any climate.

Mr. Hodgins—whose gainful occupation for the past ten years has been in exalted posts in the *Time, Life, Fortune* combination—pictures his Mr. Blandings as having been allured by the idea of buying an old house on a bit of acreage in that part of Connecticut which is reasonably accessible from New York and remodeling the venerable structure in such a way as to preserve its delicate aroma of antiquity while introducing into it every modern device for comfort, convenience, beauty and sanitation. He figured that he could buy such a property for ten thousand dollars and accomplish its rehabilitation for an equal sum, and he had (or knew where he could get) the twenty thousand. He found the perfect place, a century-old historic mansion on fifty acres, "more or less," and bought it for not much more than he had allotted for that purpose. That he discovered, as soon as he had signed, that the property had been begging for a purchaser at a fraction of this price was annoying but did not adversely affect his budget. On more accurate surveying, the "fifty acres" shrank to about twenty-five, but that was really plenty. After a series of misadventures in reconstruction, the old house was found to be structurally unsound, so they pulled it down and built a new one. Mrs. Blandings was, and very properly, the dominant force in planning the new house. She was a lady gifted with brilliant afterthoughts. In connection with a building project, this is an expensive talent. This is the serious moral of the gay recital.

At a club luncheon table I was recently involved in a conversation with three architects, all of whom had read this book. One thought it ought to be suppressed as a discourager of prospective home-builders. (Mr. Blandings' house cost him $56,263.97.) The other two accepted the suggestion that the architects ought to circulate it gratis among their clients as a solemn warning of what they let themselves in for if they insist on changing their minds, pushing partitions around and changing the location of bathrooms after construction has been started. Also, it is just as well for them to know, especially in these days when building is a headache, that an old house cannot be made new by a coat of paint and a little tuck-pointing around the chimney.

The Aller enterprise represents a very different manifestation of the human nesting instinct. This ingenious and energetic couple lived in California, wanted a small house, and determined to design and construct it themselves, using that ancient building material, adobe. There is no great novelty in this. I have done it myself, in New Mexico—all but the actual making and laying of the adobes and some of the other manual labor. But mine were just ordinary adobes, sun-dried bricks such as have been used in dry country for hundreds of years and cannot well be used anywhere else. The novelty of the Aller project was that they built with "waterproof adobes," which can be used anywhere. I still think there would be a catch in getting enough continuous sunshine in some places to dry and cure the adobes properly. But the scheme is a very attractive one. Anyone who is interested in knowing what can be done with this delightful material had better read this book and come to his own conclusions. All kinds of construction details are fully described and illustrated. The book is a technical manual, if one wants to take it that way. But the ambitious amateur builder should be warned in advance that, if he wants as good a house as the Allers built, he has a real job on his hands, measured in terms of mechanical skill, artistry and solid hard work.

The housing situation being what it is, these books are both extraordinarily timely. They will help some readers to avoid mistakes in getting what they want; and they may help others to be contented with what they have.

W. E. GARRISON.

A Psychiatrist on Matthew

CREATION CONTINUES. *By Fritz Kunkel. Charles Scribner's Sons, $3.00.*

A NEW departure for a psychiatrist is exhibited in this work. It is a commentary upon the Gospel of Matthew, a dynamic interpretation of the gospel story in the light of "depth psychology," in which the author has sought to expose himself without restriction to the impact of the book.

Dr. Kunkel is impressed with the artistic construction of Matthew's work. Its main outline he divides into seven blocks of chapters to form an arch, with chapters 14 to 18 as the keystone and Peter's confession, "Thou art the Christ, the

Son of the living God," as the apex. Within each of these seven blocks he finds analogous architectural forms which he represents in characteristic Kunkelian diagrams. He also finds remarkable analogy and balance between the Beatitudes and the Lord's Prayer, which he portrays in the form of a cross within concentric circles.

The central theme is the development of the disciples of Jesus from a state of "feudalistic dependence," through "individuation," to "integration," a process which begins with "tribal authority," develops into an "I," and then becomes an internalized "we," as the growing individual passes through his own Golgotha.

Throughout Dr. Kunkel stresses the inner, less obvious, meaning of each succeeding saying and event. He assumes that when one member of a group does what all abhor, he is also giving expression to what all unconsciously desire. His deed thus teaches us what we really are. In us all Dr. Kunkel sees Judases and Peters, Pharisees and Pilates and ravening wolves who believe they are sheep. And behind the barred doors of the unconscious he finds not only foul desires and dead men's bones but also creative potentialities which seek a release which is made possible through the sympathetic insight of the Great Physician.

Of especial interest in this time of world-wide suffering is his interpretation of the eschatological discourses and his faith that the great tribulations which now afflict us are the birth pangs of a new and better world.

This book is not to be read in a single sitting, or even in half-a-dozen sittings. It will be most readily appreciated by the minister in search of homiletical material and by the serious student of the Bible. Many readers may feel that it is an exercise of the holy imagination in which pious wishful thinking has too much to say. Certainly this book is not to be classified under the heading of biblical criticism, nor under that of scientific psychology of whatever brand. Its avowed purpose is to stimulate the individual to genuine religious discovery, and it does at times reveal a depth of insight and a sweep of vision which approach the sublime. All in all it is a unique effort which many will find rewarding.

In a time when the general trend in psychiatric thinking has been toward reductive interpretations, the constructive religious insight represented by this book is a welcome contribution. ANTON T. BOISEN.

The Japanese Mind

A BROTHER IS A STRANGER. *By Toru Matsumoto. John Day Company, $3.75.*

FOR an intelligent American who wants a fairer picture of Japan and the Japanese than is given by most of the books and articles written since the United States decided that "Jap" immigrants were not worthy of American citizenship, this book should be a *must*. For those who want to know what went on in the mind and heart of a fairly enlightened Japanese student in Tokyo before Pearl Harbor, this book is the only reliable source book in the English language. As an introduction to Japanese customs and ways of thinking which to uninitiated Westerners seem inexplicable, there is no better book than this. For any who desire to know where Japan went wrong in so hastily adopting Occidental culture and adapting it to her own nationalistic pattern of life, here is a mine of information.

Here too is encouragement for those who wonder what foundation there may be in Japan for erecting the type of social and political structure which General MacArthur is endeavoring to build. Again, a word should be said about how much this volume gives us of an Oriental student's reaction to American life and customs. There is much here also for those who wonder whether Christian missions are accomplishing anything really worth while; Matsumoto and his wife are two good answers to such queries. Finally, and perhaps of greatest concern to the average reader, for breath-taking drama and poignant romance this book is far superior to most novels and movie scenarios.

Such is Toru Matsumoto's autobiography, written in an American military internment camp "so that Teddy [his American-born son] could read it in later years and know the truth about his father." It is small wonder that Pearl Buck consented to write a foreword to this volume and said, "This book is the truest and most complete book of life in Japan, with all its good and evil, I have ever read." She also bids us note the significance of the yielding of Japan's people to their militarists "not without a struggle, a struggle they might have won had the democratic peoples aided them while there was still time." And that makes this story even more significant today.

Parenthetically, not just incidentally, it should be said that Marion Lerrigo did herself proud in discovering this manuscript and in helping to prepare it for publication. It is excellently conceived, organized and written, and the John Day Company deserve a vote of thanks for making such material available to the reading public just at this juncture of world affairs. T. T. BRUMBAUGH.

Books Received

(Some of these will be reviewed)

The Origins of the Gospel according to St. Matthew. By G. D. Kilpatrick. Oxford University Press, New York, $3.50. A scholarly and critical examination of the text, using the methods of *Formgeschichte* but not depending wholly upon them. A basic consideration is that the Gospel's tone and content are largely determined by its *Sitz im Leben*—i.e., the social and religious situation. The author holds that it was written in Syria, 90-100 A.D., by an unknown writer who used earlier written materials in Greek (at least Mark, Q, and probably another narrative collection) and who did his work definitely as a representative of the Christian community which needed a Gospel in harmony with the ritual which it had already developed and useful in the conflict between the church and the synagogue. New Testament scholars will find in these learned and acute pages much to stimulate their own critical processes and doubtless some points for disagreement.

War Profits and Better Babies. By C. M. Goethe. Keystone Press, 114 Sansome St., San Francisco. A Frenchman, now known as "Papa Dachert," discovered the appalling slums of Strasbourg and used his ample profits from World War I to start a "eugenic garden city" for the raising of more and better babies with a better chance for normal development, and also better vegetables, fruits and animals—for certain principles run through the whole eugenics problem. The author tells of this experiment and similar ones elsewhere, and adds seventeen appendices discussing the results of plant breeding and other relevant topics. It is a queer, chaotic book, as to form, but there is a lot of important material in it.

Essays on Historiography. By James C. Malin. Author, 1541 University Drive, Lawrence, Kan., $2.50. Historians and special students of history, take notice. Professor Malin's historical scholarship and his views of the nature of the human adventure give these essays substantial value.

Set Apart for the Gospel. By Clarence C. Stoughton. Board of Publication, United Lutheran Church, Philadelphia, $1.00. Five lectures on the ministry.

A Surgeon's Domain. By Bertram M. Bernheim. W. W. Norton & Co., $3.00. Norton's "medical award" again goes to a book technically sound and popularly written, and this time to one that is also full of provocative opinions about medical administration and medical ethics. Two of the chapters were published in the *Saturday Evening Post*—fair evidence that the author can

write for the average layman. Dr. Bernheim is a veteran practitioner, a professor of surgery at Johns Hopkins and a member of the staff of Johns Hopkins hospital. His book concerns every practicing surgeon and physician, and everybody who ever had or may have an operation or may have to pay for one.

Record Collector's Guide. By John Hines and others. Franklin Watts, $1.00. Some advice on buying, storing, cataloguing and using records, and classified lists of all sorts from Bach to blues.

Voices of Liberalism: I. Thaddeus B. Clark, chairman editorial committee. Beacon Press, $2.00. Unitarians are rightly solicitous that their religion should not be thought of as defined in terms of its negations, as it often has been by its critics. "Liberalism," even in the specific sense in which they employ the term, is characterized by affirmations as well as by the questing attitude of mind which is aware that it does not yet have all the answers. In this volume, "the first of an annual series," seventeen contributors discuss varied topics. Many of the chapters are ringing battle cries for intelligent faith, freedom and social progress.

Mad or Muddled? By Porter Sargent. Author, 11 Beacon St., Boston, $2.00.

How to Study the Revelation. By Joseph M. Gettys. John Knox Press, Richmond, Va., $1.00. A judicious and non-partisan treatment, avoiding commitment to premillennial, postmillennial or "dispensational" theologies and "signs of the times" theories. The author understands the nature of apocalypse.

Santa Eulalia, The Religion of a Cuchumatán Indian Town. By Oliver LaFarge. University of Chicago Press, $4.00.

The Pageant of Middle American History. By Anne Merriman Peck. Longmans, $4.00.

Of Guilt and Hope. By Martin Niemöller. Philosophical Library, $2.00. Niemöller's message on Germany's "guilt and hope," and on the situation of the German evangelical church.

CORRESPONDENCE

Cold—No Stove

EDITOR THE CHRISTIAN CENTURY:

SIR: Reading C. Stanley Lowell's article on the union of the Methodist and Episcopal churches reminded me of a conversation, famous in these parts, between men prominent in the two churches.

Said the Episcopalian: "The trouble is that when the Methodists left the Church of England they took the stove with them."

Said the Methodist: "If that was true, by now the stove has gone out."

I am afraid such a union would be a bit chilly. I am sure unions seeking new vitality, and generating new vitality, can and will be found. But this retracing of the path of history leaves me cold.

Edgewater Methodist Church, Minneapolis, Minn. WILLIAM G. LAW.

A Letter from Niemoeller

EDITOR THE CHRISTIAN CENTURY:

SIR: Recently Pastor Niemöller spoke to a large audience in a western city. Two thousand people turned out to hear him, and in the audience were some 400 Jews. They rightly expected that he would refer to the cruel and indefensible treatment of the Jews by Hitler. But Pastor Niemöller's address dealt solely with the state of the Christian church in Germany. The Jews present and many Christians were deeply grieved and some were indignant that he had said nothing about the treatment of the Jews. But one of his listeners, a Jewish friend of mine, sought him out afterwards and boldly told him of the effect of his talk on the audience, especially on the Jews, some of whom were relatives of the persecuted and the slain.

Pastor Niemöller said that he had supposed that the audience was composed only of Christians, so he dealt with the special responsibility of the Christian church in America for the future of the church in Germany. Later he wrote my friend the letter which I enclose.

Smith College, Northampton, Mass. S. RALPH HARLOW.

[ENCLOSURE]

MY DEAR MRS. K—: I am very much obliged to you that before I started from T———, you let me know that at the mass meeting last night a great deal of Jewish persons had been present. If I had known that beforehand, I should have liked to say a special word, just to them, as I often do and have done before, when I knew. But I was informed that in T——— a meeting was planned of a Christian interdenominational character, and therefore I made my address an example of Christian pronouncement. I am sorry that what has happened can't be revoked. But I should appreciate your kind mediation if you would give my greetings to those who felt disappointed, and if you would kindly tell them that in Germany no single meeting goes by without my mentioning the duty and obligation which is laid upon our souls in helping those of our Jewish fellow men who have escaped the gates of hell during the time of Hitler and his set.

When for the first time I was robbed of my ministry by Hitler's reichsbishop Mueller in the fall of 1933, it happened because I had written an article in favor of my brethren of Jewish origin, and I never forget that ever since there is a special responsibility in my life for the people from which our Lord was born.

You will kindly excuse my form of writing; but I am not accustomed to this American typewriter, and the train doesn't go too smoothly. Nevertheless I did not want to wait.

With my kind regards I send you my cordial and deep wishes for the work which you are performing for crippled children; and may God's blessing guide you. Most sincerely yours.

MARTIN NIEMOELLER.

Hutchinson on America

EDITOR THE CHRISTIAN CENTURY:

SIR: Paul Hutchinson's dispatch from Honolulu on "America in the Postwar World" is one of the most brilliant and thought-provoking discussions I have read in many a day. I wish every American could read it.

Worldover Press. Wilton, Conn. DEVERE ALLEN, Editor.

Relief Film Available

EDITOR THE CHRISTIAN CENTURY:

SIR: In your February 19 issue you printed a letter concerning the film "Seeds of Destiny" which is available from the New Windsor, Md., Church World Service Center.

We have presented this film to many groups in Washington, D.C., with the consistent reaction on the part of those who saw it that they had not been well enough aware of the conditions in some parts of Europe. Because we in America did not suffer destruction from war on the home front, it is easy for us to dismiss the needs of the people in Europe and to think that reconstruction is automatically bringing conditions back to normal. In "Seeds of Destiny" are scenes of devastation and other results of the war, especially upon the children, in contrast to the American postwar picture. It reminds us sharply that boys and girls whose only educational opportunities are those presented them as they scavenge garbage cans for food and play in infested piles of rubble cannot be expected to carry their load in building a world of peace and understanding among nations.

We would suggest to group leaders that they secure "Seeds of Destiny" for a worthwhile program. Everyone should see it.

Congregational Christian Council for Social Action, New York, N.Y. VIRGINIA KENDALL.

Friends Are Alert To Current Issues

Make Recommendations on Legislation, Launch New Economic Program, Find Job Opportunities for Negroes

PHILADELPHIA, March 18.—The Friends committee on national legislation has recommended four major emphases for 1947: support of the U.N. and associated agencies to develop conditions and procedures necessary for a peaceful world, opposition to universal military training and further militarization of the United States, support of a generous program for all needy countries without discrimination on a political basis, and support of legislation making it possible for this country to receive its full share of displaced persons and other refugees. The social-industrial section of the American Friends Service Committee, of which David E. Henley, formerly of Whittier College, is chairman, has initiated a new program of economic relations. It will sponsor a ministry of reconciliation of the interests, activities and loyalties of management, labor and consumer. The Quaker placement service, directed by Frank S. Loescher, has been helping to open employment opportunities for educated and technically trained Negroes—opportunities heretofore closed to them. The service committee reports that it has received from Japanese-Americans gifts averaging $1 for each of these persons in the country.

* * *

Initiate Program to Serve Protestant Students

J. Paul Trout, a former chaplain, is serving as special pastor to the 9,400 Protestants among the 22,000 veteran students in the Philadelphia area. His aim is to draw these students into the work of the Christian associations on the campuses, the denominational student foundations and near-by churches. At the University of Pennsylvania he has, on the request of the Christian association staff, organized married students among the 5,000 Protestant veterans into a "co-wed club," which sponsors monthly dinners and other attractions. Members of the club represent most of the Protestant denominations. Religious contacts have been formed for the 2,500 Protestant veteran students at Temple University. A majority of these students are commuters, as are the 2,500 veterans at Drexel Institute of Technology. Mr. Trout has also established religious contacts for students in the emergency colleges: Martin, which holds afternoon and evening classes in Central high school; and Rittenhouse, with classes in Fleisher vocational school. A united Protestant program is being set up at St. Matthew's Lutheran Church for students at Rittenhouse and at the similar college to be established in April at William Penn high school.

* * *

Niemöllers Visit Philadelphia

On March 10 Pastor and Mrs. Martin Niemöller brought an unforgettable Christian witness to Philadelphia. In the morning Dr. Niemöller spoke at the Lutheran Seminary in Mount Airy, and in the evening he addressed an audience of 5,000 at the "Met." His persuasive testimony for Jesus Christ and "the one holy church, universal" seemed to his listeners an effective contradiction of the recent editorial in the *Protestant* captioned "Niemöller Bears False Witness." "We have to love one another," the famous pastor pleaded, "because we are living by the love of God in Christ." Mrs. Niemöller addressed an afternoon women's meeting in First Baptist Church.

* * *

Baptist Temple Plans Memorial To Heroic Chaplains

Construction of a "chapel of the four chaplains" in the basement of the Baptist Temple here has been approved. Made possible by a $200,000 memorial fund, the chapel will commemorate the four chaplains—Protestant, Jewish and Catholic—who sacrificed their own lives that others might be saved in the sinking of the transport Dorchester during the war. One of the chaplains was Clark V. Poling, son of Daniel A. Poling and brother of Daniel K. Poling, both pastors at the temple. The chapel will seat 400 persons. Behind the triple altar, paintings will depict the cross, the star of David and the tablets of the law.

* * *

And So Forth

The Universalist Church of the Restoration has voted its opposition to programs of released time religious education as "violating separation of church and state and intensifying denominational differences."

Two Haverford College professors are on sabbatical leave—Thomas E. Drake to complete his book on American Friends and slavery, and Howard M. Teaf to direct Quaker rehabilitation work in Finland.

A Philadelphia and Delaware conference chapter of the Methodist Federation of Social Action has been organized on an interracial basis, with both lay and clerical members. John A. Reitz, executive secretary of the army-navy Y.M.C.A., is the chairman.

The First Christian Church on the Boulevard, known as the "cathedral of prayer," has installed 54 exquisite panels on the life of Christ. Charles A. Anderson, manager of the history department of the Presbyterian, U.S.A., General Assembly, has assembled significant pictures on the history of the denomination for use in projection machines.

The first issue of the *Pennsylvania Christian News*, new bi-monthly organ of the state council of churches, has been favorably received. George B. Ahn, Jr., is editor.

CHARLES DANIEL BRODHEAD.

Present Radio Passion Play

Archibald MacLeish, American poet and author, has completed what is said to be the first Passion play created for a radio network. The play, entitled "The Son of Man," embodies no original text by Mr. MacLeish, but consists of a dramatic arrangement of passages from the Gospel. The first performance of the play will be given over the Columbia Broadcasting System on Easter Sunday at 1:30 p.m. eastern standard time.

Explore Needs of Rural Puerto Rico

Protestant Churchmen and Extension Experts Confer on Problems—Fear Politicians Will Wreck Plans

RIO PIEDRAS, PUERTO RICO, March 17.—At the institute for rural church workers held recently at Bayamón, specialists from the extension service of the University of Puerto Rico shared in discussion forums with Protestant leaders. The institute, under the leadership of Mark A. Dawber, secretary of the Home Missions Council of North America, elicited pertinent information concerning rural communities, their problems and possible solutions. Tentative plans were made by the rural work committee of the island's Association of Evangelical Churches to provide a cooperative technical service through the ministrations of a trained worker for the rural field. Richard E. Johnson of Drew Theological Seminary was installed as interdenominational coordinator for rural church work in the island. His services are made possible through offerings gathered on the World Day of Prayer. Mr. Johnson brings to his new work a desirable combination of training, experience and adaptability and a knowledge of the Spanish language.

* * *

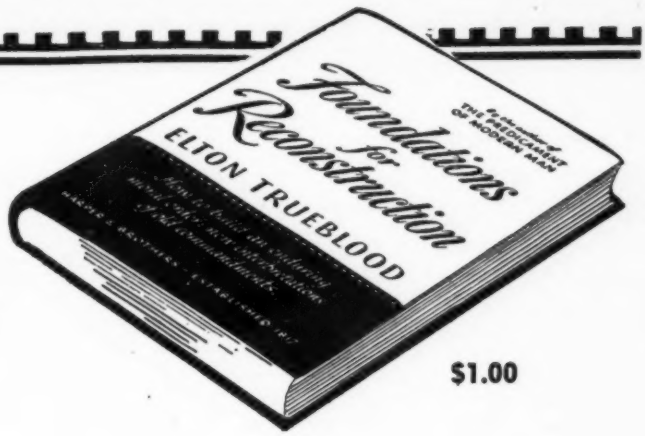
Study Land Tenure

The institute was followed by a two-day symposium on land tenure and related problems, during which leaders from various insular and federal agencies exchanged information and counsel with church executives. Land tenure is basic to many other problems here, for we have less than one acre of arable land per inhabitant, and most of the productive land has been in the hands of a few individuals and corporations. The law limiting possessors of land to 500 acres, which has been on the statute books for some years, is finally being enforced. Some corporations have invested the money realized from the forced sale of excess acreage in sugar-cane properties in Florida. The new "proportional benefit plan," whereby sugar-cane land is divided among workers, with the government owning and operating a central mill in which mill employees and growers share in the profits, is proving successful.

* * *

Information to Be Made Available

The conference on land tenure also discussed overpopulation and its control, malnutrition and the resources for overcoming it, public health and hygiene, vocational education, cooperatives, new industries, and the place of the Evangelical church in helping to meet the island's needs. Church leaders from the States report that they were impressed with the capacity and sincerity of the insular and federal executives present. Pertinent information developed by the symposium will be made available to those interested by the Home Missions Council and the Evangelical Seminary in Río Piedras. That pertaining to the new social device of distribution of earnings



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One year ago Harper & Brothers announced the publication of FOUNDATIONS FOR RECONSTRUCTION by Elton Trueblood, a sequel and companion volume to the author's *The Predicament of Modern Man.* In the interval it has become one of the best-selling dollar books of non-fiction in the United States. It is just as relevant today as it was then. But let the reviewers tell the story:

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through the proportional benefits plan is likely to become of national and international importance.

* * *

Congressmen's Visit Stirs Fear Of Political Interference

During the latter part of February a party of five senators and nine congressmen came to Puerto Rico to get a close-up of problems with which Congress must deal. They investigated the Land Authority's program and the future political status of the island. They visited such projects as the government-sponsored cement factory, the glass container plant, the ceramics center and the school for rug and curtain weavers. A round of social functions prevented them from seeing at first hand a greater number of institutions worthy of their attention. It is worth noting that all the senators and five of the congressmen were from the west, and that only three of the party were Democrats. According to unbiased observers who have Puerto Rico's best interests at heart, there is grave danger that the island's destinies may again become a political football at a time when there is a large opportunity here for social change and marked improvement in all phases of the lives of the inhabitants.

* * *

Committee Head Condemns the Island's Social Program

During his visit, Representative Fred L. Crawford of Michigan, chairman of the House committee on territories and insular affairs, openly condemned the Land Authority's program of public ownership and control of sugar lands, declaring that private management would result in greater production. This pronouncement from a man so important in territorial affairs has caused grave concern among Protestant churchmen both here and in the States. The fact is that there is every promise of success for the division of sugar lands among the native families, with technical supervision and a distribution of gains under the proportionate benefits plan. It is to be hoped that Representative Crawford and his committee will not disrupt an important social experiment before there has been a fair chance to evaluate its merit. There is a possibility that the Land Authority's program may demonstrate some social techniques for improvement of rural life that will be important in other parts of the United States and its territories, and in other countries.

* * *

Other Visitors

The New York Yankees initiated their spring training season with a tour of the Caribbean, meeting home-town teams in the Puerto Rican league as well as the island's all-stars. Preceding the annual maneuvers of the Atlantic fleet, thousands of sailors, most of them extremely young, were given generous shore leave in the various Caribbean ports.

HUGH J. WILLIAMS.

Radio Stations Win 'Human Relations' Awards

Radio station WSB of Atlanta has been cited by the National Conference of Christians and Jews for "promoting better human relations and national unity." The only other station in the nation so honored was KMOX of St. Louis.

India Welcomes Attlee Promise

Realizes that Unity May Cease When the British Withdraw, but Hopes that Civil Strife Can Be Avoided

TIRUVALLA, INDIA, March 3.—Although prospects are not bright for the Indian National Congress and the Moslem League to agree on a constitution by June 1948, all India welcomes Prime Minister Attlee's announcement that on that date British rule of India will end. Moslems are talking of declaring as independent states the provinces in which they are in the majority (Sindh, Bengal, North West Frontier and Baluchistan). They are also discussing the possibility of independence for the largest Indian state, Hyderabad, which has a Hindu majority but is ruled by a Moslem. It is possible, in view of these Moslem plans, that the political unity now prevailing in India may be endangered when the British withdraw. But it is also possible that the interim government may be able during the next 16 months to assume responsibility for the whole of India and successfully overcome the forces which threaten civil strife.

* * *

Seek Franchise for Indians Abroad

In reply to a question in the Central Assembly at Delhi, Jawaharlal Nehru revealed that the government of India has made representations to Canada urging the desirability of conferring the franchise on Indians in British Columbia. At present Indians there cannot hold any public office or serve as jurors, and are denied the right to enter a number of professions. Although Indians are not excluded specifically from the legal profession, bar associations manage to exclude them by administrative measures. Mr. Nehru said that the Canadian government is understood to be in favor of removing these discriminations, and that the matter is being considered by the legislature of British Columbia. The Indian government will soon undertake to persuade Australia to modify its "white Australia" policy, which serves to prevent any Indians from entering that country. It will urge that a quota system be established for the immigration of Indians. The government is investigating charges of discrimination against the 3,000 Indians who already are residents of the commonwealth of Australia.

* * *

India Considers Nationalization Of Foreigners

The government of India has suspended naturalization of foreigners in India as British subjects under present laws. This action resulted from the demand that naturalization in India hereafter be in terms of Indian rather than British citizenship. It was brought about, too, by the strong feeling now existing both in and outside the legislatures against any naturalization of foreigners here as British subjects. A new law which would provide for Indian nationality is under consideration. Foreigners who have already been declared *prima facie* eligible for naturalization will not be affected by the change in the law, but new

applications will not be considered until the new provisions have been made.

* * *

Would Permit Religious Instruction Of Certain Type in Schools

In a recent press conference, Maulana Azad, formerly president of the Indian National Congress and now a member of the central cabinet with responsibility for education, declared that, should the government decide that religious instruction is to be included in schools, that instruction should be limited to the best type. He pointed out that the religious instruction which has been offered in private schools in India has been of a kind to prevent on the part of students a broadening of outlook and a growth of the spirit of tolerance and good will. On the subject of denominational universities, Mr. Azad declared that the government is opposed to the establishment of such institutions as the Hindu University of Benares and the Moslem University of Aligarh. He admitted, however, that the government will have to continue subsidizing those universities until public opinion demands that they be replaced by national universities.

* * *

Praises Missions for Service To Indian Language

The valuable work done by the missionary societies in developing the Indian languages and in establishing modern educational methods was acknowledged by Mr. Azad. He emphasized the need for producing Hindustani literature in Roman script, pointing out that by using the Roman alphabet the army was able to teach 2,000,000 illiterate soldiers to read. The government is considering, he said, how to meet the great demand for this type of literature. Turning to the question of mass conversions, he said: "Responsible missionaries have themselves come to recognize that mass conversions are in reality no conversions at all. If all missionary societies should adopt this enlightened outlook, there is no reason why independent India should in any way hesitate to accept the services which it is [the missionaries'] to offer."

P. Oomman Philip.

Propose Legislation for Religious Groups

Four bills of importance to religious groups have been introduced in Congress, Religious News Service reports. Two of them, H.R. 2037 and 2038, call for the exemption of religious, charitable and other non-profit organizations from withholding tax requirements. H.R. 1992 would give employees of such groups full coverage under the social security, federal unemployment and federal insurance contributions acts. S.633 would make Sunday work possible for those federal employees whose religious beliefs forbid their working on Saturday.

Army Favors Use of Its Chapels as Memorials

First priority in the sale of surplus army chapels will go to those wishing to use them as shrines or memorials, Religious News Service reports. Second consideration will be given to groups wishing to use them as places of worship. No requests will be filled for their use other than in religious services of some kind.

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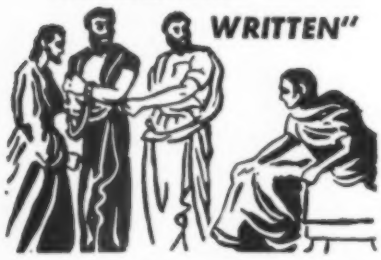

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City_____ State_____

Object to Church Advice to Voters

Los Angeles Councilmen Disturbed by Federation's 'Guide'—Workshop Considers Racial Tensions

LOS ANGELES, March 18.—Controversy has been stirred up in local newspapers and in some churches by the useful "Voters' Guide" which the Los Angeles church federation has published for the use of members of the 400 churches it serves. City councilmen have charged that the federation is subversive. In other words, the churches are exerting an influence on public affairs, an influence not entirely comforting to all councilmen. Among the questions in the guide which disturb the council members is this: "What should the city council do about the problems of housing, restrictive covenants, recreation, overcrowded jails, alcoholism, law enforcement, police abuse, transportation difficulties, industrial disputes and taxes?"

* * *

Study Means of Easing Racial Tensions

By the end of this month the workshop on racial and cultural tensions will have completed its seven sessions at the First Unitarian Church under the direction of Stewart G. Cole, executive director of the Pacific coast council on intercultural education. Associated in sponsoring the workshop are such groups as the council for civic unity, the city probation department, the local Urban League, organized labor, representatives of the church federation and Jewish welfare organizations, Loyola College and other educational institutions. Police, probation officers, teachers and board chairmen of various interracial organizations are getting a better coordinated picture of their work.

* * *

Consider Alcoholism, Liquor Advertising

On Feb. 12 the metropolitan welfare council sponsored a conference on alcoholism which was attended by 600 persons. Anton Carlson of Chicago, president of the Research Council on Problems of Alcohol, told the conference that alcoholism will continue to increase at the present alarming rate until adequate measures are taken to deal with it for what it is—a disease that requires medical and psychiatric treatment. A few hospital beds serviced part time by the best available medical personnel, he said, could go far to reduce the expensive, senseless practice of repeatedly jailing alcoholics. . . . Concerned about the increasing effects of the liquor traffic on our community life, Frank Fagerburg, pastor of First Baptist Church, has through his social progress commission invited other churches to join in carrying out during Family Week a huge demonstration of protest against liquor advertising in papers and magazines and on the radio.

* * *

Reports on the Merits Of Reconciliation

Dr. Josefa Ilano, Filipino physician who is now visiting Presbyterian churches in this country, tells a personal story pointing to the kind of redemptive force which the missionary movement has made possible. Because of her experiences during the Japanese occupation of her homeland (her cousin, also a physician, was in the Bataan death march and was later beheaded, and she herself narrowly escaped death), Dr. Ilano says, she felt such bitter repugnance toward all things Japanese that when she learned she was to be accompanied on her tour of this country by Mrs. Tomika Uemura, Japanese pastor, she at first considered canceling her engagement. At last the two women were face to face, and Dr. Ilano had to choose between reconciliation and giving up her faith. She chose to forgive. Among Presbyterian groups in this area during the past few weeks, Dr. Ilano has been sharing her gratitude for her growing friendship with Mrs. Uemura. Both women have been pleading that the Christian initiative in the Far East take the form of practical service through the rebuilding of educational and medical plants.

* * *

A Report on Relief From Japan

"Three weeks of supplementary feeding and the children's faces begin to fill out," writes Esther Rhoads from Japan, where she is working with Licensed Agencies for Relief in Asia. Miss Rhoads formerly worked at the Japanese desk of the American Friends Service Committee in Pasadena, as well as in Washington. "The children often write letters to L.A.R.A. as if it were a venerable and honorable old man like Santa Claus," she says. Her report of the damage done by the recent earthquake and tidal wave in Japan indicates that it will be a long time before the salt can be washed out of the flooded rice fields of the area. Fishing boats, nets, houses and goods were destroyed. The damaged area will receive a share of the supplies sent to Japan by L.A.R.A.

* * *

And So Forth

All Peoples' Christian Church, which is attended by Mexicans, Chinese, Negroes, Japanese and Caucasians though it is not designated as an "interracial church," sponsored a bread and water banquet Feb. 24 in behalf of Church World Service. Ronald Reagan, motion picture star who is a member of Beverly Christian Church, spoke to the 200 members present on Americanism, model 1947, which he identified with sacrifice, equality, democracy and teamwork.

During his visit here early this month, Clarence E. Pickett, American Friends Service Committee secretary in charge of European work, described the new neighborhood centers the Quakers are opening in Germany, with the idea of helping the people help themselves and each other. Mr. Pickett warned against universal military training and declared that we could do with more good will and fewer threats toward Russia. "Making a neighbor feel insecure is not guaranteed to make us more safe," he said.

ALLAN A. HUNTER.

Report More Non-Italians Among Vatican Diplomats

The Vatican is appointing an increasing number of non-Italians to its diplomatic corps, Religious News Service reports. Of the 96 prelates, secretaries and attachés now serving the Holy See abroad, 19 are non-Italians, including 7 Americans.

Weather Affects British Politics

The 'Great Blizzard' Disrupts Economy, Provides Critics of the Government With Weapon for Attacks

LONDON, March 10.—It seldom happens that the weather in this country becomes a serious factor in the political situation, but the Great Blizzard furnished the critics of the government with what seemed their most formidable weapon of attack. Curiously, gambling has provided the favorite analogy in these days. Strachey was accused of not gambling upon the promising harvest; Shinwell was criticized because the sustained storms found him unprepared. The government is not yet out of the desperate emergency, but I think its urgency and ingenuity have done much to blunt the attack. There has long been need for an overhaul of our provision of fuel and electric power. The mines and railways and roads are still scenes of tremendous battle against the elements, and deeds of endurance and of mercy have been accomplished. Cold houses have been the common lot, and bronchitis and pneumonia have removed some old and familiar faces from our ranks.

* * *

Parliamentary Bouts Less Serious than They Seem

One piece of advice may be pardoned. Those who read the story of our public life should not take the record of "scenes" in Parliament as a completely trustworthy register of feeling. Those scenes are supposed to be "good copy." When the speaker accuses Mr. Churchill of "gatecrashing" and the former prime minister retorts that such slang is not to be expected from the speaker, that does not mean a breakdown of order in Commons. When a lady member fiercely rebukes the "father of Parliament" (Lord Winterton) for referring to her by name and not by her constituency, and a Labor member cries out that Lord Winterton is "the rudest man in the house," that does not mean that the opponents are sworn enemies. However, a line of division with a much closer relation to the world scene is being drawn. Labor is charged with rushing things and not being strong enough to carry out a full socialist program. The charge is based not so much on the government's incompetency as on the character of the changes to be made. Both sides agree that planning is essential. The Conservatives, true to their name, wish to conserve individual enterprise. They dread the "tyranny of a vast impersonal machine," of which they take the Trade Union Congress to be a herald. Their critics credit them with a last-ditch resistance to loss of their vested interests. We have not yet seen the final adjustment in the two points of view.

* * *

India Proposal Wins After Debate

The debate upon India ended as expected in acceptance of the government's proposal by a large majority in Commons and refusal of the Lords to reject it, as they might have done but for the firm action of Lord Halifax, who declared that he was not prepared with an alternative. The outstanding speech in Commons was made by Mr. Churchill, who charged the government with leaving the way open to a civil war in India, with sacrificing the interests of minorities, and with setting too short a time limit for independence. The real division in the debate was between Mr. Churchill and those who admitted that the time was short but that there was no alternative. The government was gambling once more, but what else could it do? It takes the position that the old world is gone, not to return.

* * *

Weekly Magazines On the Air

In addition to the wide coverage which the weekly magazines gained during their two-week suspension "to save fuel" by the offer of the daily papers to print their material, they were given the chance to appear on the radio. Five of the editors were invited to discuss the views which would have been expressed in their columns if the magazines had been published. Very good material it proved. The broadcast was not quite the same thing as a "brains trust" program, although three of the editors have had experience in that radio field. It looks as if the B.B.C. has "hit on a good thing" by accident. It is unlikely that the new feature will be discontinued.

* * *

Seek Roofs for Heads Of Clergy

A sidelight on the impossibility of finding a place to live because of the housing shortage is provided in the announcement that the Bishop of Manchester has postponed his retirement until June because he cannot find a house for himself and his wife. Churches are in a real predicament when they call a new pastor unless they are the fortunate possessors of parsonages. One minister has established himself in his vestry and schoolroom; another has his home 100 miles from his church. Bachelor ministers have become unwontedly popular, since they, it is assumed, can do with a suitcase and camp bed. When a church must buy a house, it finds the exorbitant price a burden on its finances. Many ministers have been compelled to decline "calls" because of the lack of accommodations.

* * *

A Personal Note

In this first newsletter since I was carried away to the hospital early in the year, I must try to pay one debt, though I shall fail. To my dear friend Cecil Northcott I owe, not for the first time, a debt both for what he has provided in this column during my enforced absence, and for the way in which so busy a man at once came to my rescue. Readers do not need to be told what a range Mr. Northcott covers with authority and what judgment and charm he brings to his writing. He has a secure place not only in the missionary enterprise, but also in Fleet street, the area of journalism, where his work is known and valued. When he sees a thing that needs to be done, his first question is, "Where can I come in?" and he thereupon proceeds to rally round. This I once more gratefully record. My stay in the hospital was four weeks in length. Although I am home again, I am still limited by four walls, but not bound, except as stone walls *can* a prison make.

EDWARD SHILLITO.

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●

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●

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●

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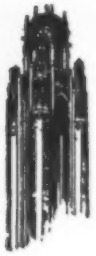

RADIO WORKSHOP

August 4-28

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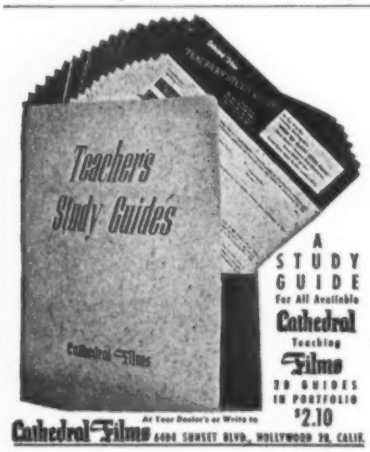

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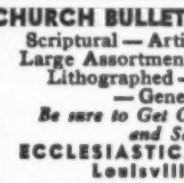

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Say World Needs Rebuilt Germany

Seventy-five National Leaders Join in Appeal to the Moscow Conference—Methodists Gain 1,000,000

NEW YORK, March 21.—On the day the Moscow conference opened, 75 leading clergymen and professional, business and labor leaders issued a statement here calling for the rebuilding of German industry and the acceptance of Germany as a member of the family of nations. "The future of Germany must be planned in terms of the welfare of all of Europe," they declared. "Forced labor is a form of slavery and is incompatible with the ideals for which this country fought. . . . The transfer of areas without regard to the wishes of the inhabitants and the uprooting of whole populations violates fundamental human rights." The statement also said: "The peace treaty with Germany may make possible the reconstruction of Europe by the cooperative effort of all its peoples, in the interest of all of them. Or it may sacrifice construction to vengeance, cooperation to the struggle for points of vantage in a new world war." Among the signers of the declaration were Norman Thomas, Oswald Garrison Villard, Dorothy Thompson, Walter P. Reuther, Arthur Garfield Hays, John Haynes Holmes and Harry Emerson Fosdick.

* * *

Methodists Gain More Than 1,000,000

Declaring that it represents the "greatest gain in any church in any year in the history of this country," G. Bromley Oxnam, secretary of the Methodist Church's council of bishops, last week announced that the denomination gained 1,050,889 new members during 1946. Of these, 567,233 were on confession of faith and 483,636 by transfer. Other increases reported were the building of 806 new churches and an addition of 458,896 to Sunday school enrollments. Bishop Oxnam insisted that the gains were not made at the expense of other churches. "When a person has a religious faith, we respect it," he said. "Those who have not been related to churches have been earnestly sought, and the response has been beyond our expectation. . . . In 1947 we are going to concentrate on church school enrollment." In the New York area, the denomination gained 39,311 new members, 23,321 on confession of faith and the rest by transfer.

* * *

Laymen Ask Prayers For Moscow

The Laymen's Movement for a Christian World has sent out 600,000 cards advocating "a call to prayer by laymen" and requesting the recipients to pray every day for the four foreign ministers now engaged in conference at Moscow. "Pray as you read the newspapers, or listen to radio news," the cards suggest. "Pray as you think or talk to friends. Then act on your prayers." The call has been endorsed by the Federal Council of Churches, the Canadian Council of Churches, the United Council of Church Women and the Foreign Missions Conference of North America. During the first week of the Moscow conference, prayers for its success were offered in churches and among groups throughout the city.

* * *

Episcopal Bishops Call for Better Housing

Six bishops of the Protestant Episcopal Church who constitute the interdiocesan committee on legislation joined last week in declaring that the shortage of dwelling space is the most serious problem in the state. They urged Governor Dewey and the legislature to authorize a referendum this year on the expenditure of $300,000,000 for housing. Although the housing shortage in New York city was estimated a year ago at 264,000 units, the bishops point out, only 9,100 units have been completed since that time, and of these 4,459 are of temporary construction. After current projects are completed, there will still be a deficit of more than 235,000 units. Conditions upstate are equally acute; a joint legislative committee recently estimated that 148,000 veterans' families alone need immediate shelter outside the New York city area. The bishops conclude: "The crisis assumes disastrous proportions from the point of view of family stability, juvenile delinquency, health, and the social, moral and spiritual welfare of hundreds of thousands of our fellow citizens."

* * *

Discuss Problems of Navajo Indians

More than 100 denominational leaders, mission executives, government officials and laymen interested in the problems of the American Indian met here last week in a two-day institute on the Navajos sponsored at the American Museum of Natural History by the Home Missions Council of North America, the Indian Rights Association, the American Civil Liberties Union, the American Association on Indian Affairs and the commission on Indian affairs of the General Federation of Women's Clubs. A three-point program was advocated, providing for development of an education program designed to help the Navajo people earn their living where they are and wherever they may go, acceptance of Navajos as citizens in the states where they live, and establishment of a health program to reduce the "appalling burden" of tuberculosis and other communicable diseases.

* * *

And So Forth

The New York city Y.M.C.A. reports the largest enrollment of teen-age youth in its history. Among its members are 55,135 high school young people.

First Presbyterian Church, Brooklyn, on March 9 observed its 125th anniversary. Its present building was erected in 1846.

J. HENRY CARPENTER.

Bible Translations Number over 1,000

The American Bible Society has announced the publication of the Gospel of St. Mark in Mazeteco, a dialect spoken by 60,000 people in the mountains of the state of Oaxaca, Mexico. Translation of the Gospel of St. John into Maguindanao has also been completed. This makes a total of 1,080 languages and dialects into which the Bible, in whole or in part, has been translated.

Lutherans Finance A German Journal

American Section of World Federation Allots Paper for Newspaper to be Staffed by German Journalists

CHICAGO, March 21.—The American section of the Lutheran World Federation, which met here last week, allotted 300 tons of paper for the establishment of a Christian newspaper in Germany. The paper, to be edited by Eberhard Mueller, director of youth work for the Evangelical Church in Germany, will be called the *Voice*. It will be staffed by experienced German newspaper men, and is expected to have a circulation of 125,000. Previous action by the federation had made possible the publication in Germany of a religious journal, *Sunday*, under the editorship of Hans Lilje, as well as a textbook for use in religious schools in the Russian zone. The federation has subsidized to the amount of $15,000 religious materials for Estonia and Latvia produced in Sweden. During the past year it sent to Germany $35,000 to provide food in religious training schools and $25,000 for food in summer youth camps. It is expected that this summer the camps will enroll around 70,000 young Germans.

* * *

Lutherans Appoint Personnel To Work Abroad

During its meeting here, the American section of the Lutheran World Federation appointed Julius Igor Bella, president of the Slovak Zion synod of the United Lutheran Church, as commissioner to Austria and Czechoslovakia for a two-year period, and assigned Pastor Hellquist of Sweden to work in Poland. It directed that Howard Hong of St. Olaf College, who has been working with displaced persons in Europe under the Y.M.C.A. for the past three years, should continue that work for the federation. Steps were taken to dispatch a commissioner to Russia at an early date. Two young Arabs will be brought from Jerusalem by the American section to study for the ministry in this country, and Joseph Juras, head of religious youth work in Czechoslovakia, will be enabled to study similar activities in the United States.

* * *

Agree that City's Gambling Needs Attention

As Chicago's mayoralty election nears, considerable attention centers on the wide prevalence of gambling in the city and its connection with the political machines. Virgil W. Peterson, operating director of the Chicago crime commission, estimates that there are 600 handbooks and other betting establishments in operation, and has threatened to invoke "other measures of enforcement"—presumably a reference to officers under the Republican county sheriff—if the city police do not act. Many of the gambling places reported by the commission are located in the area controlled politically by Jacob Arvey, chairman of the local Democratic committee. Rumor has it that Arvey will resign after the election. Both candidates for mayor have promised that they will end commercialized

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gambling and police collusion with it if they are elected. At present it looks as if Martin Kennelly, the outstanding business man and civic leader whom the Democrats chose as their candidate when it seemed that they could not win again with Edward J. Kelly, will carry the election against Russell Root, the relatively unknown candidate hastily chosen by the Republicans.

* * *

And So Forth

The executive committee of the National Lutheran Council, meeting here just before the American section of the Lutheran World Federation opened its session, authorized the appointment of a committee to establish an all-Lutheran graduate school of theology. The action was in response to resolutions passed in last year's sessions of the Augustana Synod and the United Lutheran Church.

Planned parenthood, lack of housing and economic insecurity were roundly condemned during the three-day conference on Christian family life sponsored here recently by the National Catholic Conference on Family Life. In a cathedral ceremony, 1,200 couples who had been married 25 years or more renewed their wedding vows.

The January-February issue of the bulletin of the Illinois Society for Mental Hygiene is devoted entirely to the subject of religion and mental hygiene. Copies may be secured from the society's office at 343 S. Dearborn St.

Charles L. Venable.

Kagawa Reports on Work

His Evangelism Campaign Wins Many Converts—Follow-Up Is Needed

Tokyo, March 1.—Toyohiko Kagawa has just returned from three prefectures in southern Honshu, where in 12 days his evangelistic meetings brought 10,349 converts. During the past few months he has spoken to 1,500,000 persons in all parts of Japan. I had an opportunity to interview him when he stopped over in Tokyo, and found him aflame with enthusiasm for his "three-year evangelistic campaign." He feels that Christianity has made great progress in Japan this year, particularly among young people in the villages, where pastors are badly needed. "We need one church in each of 10,000 villages," he said. "Country people are like plants that have their roots in the soil of Japan. They must be rooted in Christianity." Dr. Kagawa sees a great spiritual awakening among farm youth. In them lies his hope for the future of the church in Japan.

Those outside the evangelistic movement show skepticism about its results, pointing out that no such revival as was predicted is sweeping the land. It is true that the "converts" won by Dr. Kagawa are simply those who sign cards stating their intention or desire to learn more about Christianity. He is the great drawing card in the mass evangelism movement, but pastors are needed to follow up and train those who are interested. Japan is ripe for the Christian movement, but it will require both types of evangelization to do the work. One healthy sign is the fact that church attendance is increasing.

T. Benton Peery.

Virginia Labor to Fight Restraints

State Federation Launches Campaign to Soften Blows Resulting from Laws Effective on April 29

Richmond, Va., March 18.—The Virginia federation of labor has taken steps to circumvent the recently enacted state labor laws. In a meeting held here, affiliated unions were advised to negotiate long-term agreements with employers before the "right to work" act becomes effective April 29. Sample agreements recommended contained no provisions as to wages and other working conditions, covering only the question of a contract between employer and employees as to whether the business should be an open shop, a closed shop or a union shop. The federation board accepted 50 local unions as affiliates and readmitted eight others to membership. Seventeen of the new affiliates are locals of the United Mine Workers. A campaign will be conducted on a voluntary basis to obtain funds for labor's defense against the new labor laws. Members were urged to pay their poll taxes and qualify to vote in the August primaries.

* * *

Hampton Institute's Interracial Experiment Successful

While the attendance of three white co-eds at Hampton Institute is unique because the girls are living at the college, the mingling of the two races in Virginia classrooms is not new. There are nine Negro graduate divinity students at Union Theological Seminary (Presbyterian, U. S.), and Virginia Union University (Negro) frequently has enrolled white students. In neither case, however, do students live or eat together. The co-eds at Hampton Institute are exchange students from Grinnell and Antioch colleges. Mrs. Faith Jones, dean of women at Hampton, says the co-eds "have made very good adjustment, as to both classroom and general campus activities."

* * *

Says Interracial Effort Can Lift South

Mary McLeod Bethune, Negro woman educator and president emeritus of Bethune-Cookman College at Daytona Beach, Fla., recently addressed an audience of 1,800 persons in a public forum sponsored here by the Leigh Street Y.M.C.A. The 72-year-old leader, who was one of 17 children of South Carolina slave parents, said that "Negroes and whites ought to put [their] heads and hearts together to make the world generally, and the south in particular, a place of beauty, freedom and prosperity." "We don't want to be somebody else," she declared. "We just want the chance to make what we can of ourselves and to give every man an opportunity to establish roots and grow." Dr. Bethune contended that whites do not know the real conditions surrounding the Negroes, and that they need more courage to do the thing which they know to be right.

* * *

Lectures at Union Feature Theology

In the Sprunt lectures at Union Theological Seminary here, Harry Cotton of Chi-

cago, president of McCormick Theological Seminary, said: "Christian faith has the one sure word of hope for a despairing age, yet is faced with the dilemma of being strangely unable to speak to the world." On the limitation of reason he said: "Reason gives us an abstract, dead something, never the living God. Thus reason is an uncertain court before which religion should stand trial. Reason can give knowledge about God, but we must rely upon faith for knowledge of God. This must be a personal knowledge." Felix B. Grear of Atlanta spoke on "Does Man Have a Soul?" and Joseph R. Sizoo, president-elect of New Brunswick, N. J., Theological Seminary, on "The Ministry Unashamed and Unafraid." "If words can change a world this generation should live in paradise," said Dr. Sizoo. "There is no substitute in the church for preaching, yet all we hear in many churches is the rattle of ecclesiastical machinery."

* * *

Interfaith Forum Considers Religion in World

Richmond University observed Religious Emphasis Week with Clarence W. Cranford of Calvary Baptist Church, Washington, D. C., as the principal speaker each morning in University Chapel, and with an open forum each evening participated in by Protestants, Jews and Catholics and broadcast by radio. Opinions upon the impact of religion ranged all the way from Fr. Justin D. McClunn's statement that "irreligion and atheism have more direct influence on international affairs than has religion" to the view of Theodore F. Adams, pastor of First Baptist Church, that "religion is making a real impact upon world deliberations." Rabbi Ariel Goldburg of Beth Ahabah Synagogue agreed that the voice of religion is being heard, but said that it is rather weak. "We are whispering about the need for one world when we ought to be shouting it from the housetops," he said. James W. Kennedy of Christ Church, Lexington, Ky., asserted that "we are not Christian enough to release God's power for individual and social change."

* * *

Richmond Hears Opinions On China

Speaking at a brotherhood dinner held in observance of the Week of Compassion by Seventh Street Christian Church, Prof. B. L. Hummel of Virginia Polytechnical Institute, who recently returned from over 15,000 miles of travel in China on a government mission, declared that the policy of the United States in China had resulted in exactly the reverse of what was intended. He held that what is needed now is a band of thousands of the best trained and most competent missionaries to go to the Orient to redeem the situation by their lives, their teaching and their helpful cooperation with the peoples there. It should be a united program of all the churches, he said. H. H. Chang, noted Chinese diplomat, in a recent address to the Tuckahoe woman's club declared that effective economic cooperation can be established between the United States and China.

* * *

And So Forth

Celebrating on March 9 the 115th anniversary of their movement in Virginia, the Disciples of Christ had as their guest speaker Jesse M. Bader of the Federal Council of Churches. The Disciples' annual training school, March 3-7, registered the largest total attendance in its history.

Trustees and friends of Lynchburg College rejoice in the recent announcement that the last dollar of its indebtedness has been paid.

The 1,991 Methodist churches in Virginia and North Carolina have received during the past 16 months 23,675 members on confession of faith and 23,240 by transfers.

On Feb. 25 Mrs. Bessie Farrar Madsen, longtime missionary to India, died suddenly from a cerebral hemorrhage. Mrs. Madsen, who retired 10 years ago, was living with a sister here. She was active in Christian service to her last hour, and was preparing to speak on India at St. John's Episcopal Church when the stroke came.

F. W. BURNHAM.

Lebanon Looks to Future

Emphasis at 'Evacuation' Observance Is on the Need for Internal Reforms

BEIRUT, LEBANON, March 1.—The unveiling on Jan. 1 of a monument on the banks of the river Kalb commemorating the final evacuation of foreign troops from Lebanon was made an occasion of celebration throughout the country. Special newspaper editions emphasized that the task of continuous progress in the future will be much more exacting than was that of liberation from the foreign yoke. They stressed the need for complete freedom from foreign bonds and the even greater need for internal reform along democratic lines. The ceremony at the monument was attended by Lebanese leaders, delegates from the other Arab states and the diplomatic corps. In his dedication address, President Sheikh Bechara-el-Khoury declared that our being able to celebrate the day was due to our martyrs, our close cooperation with the other Arab states and our adherence to the

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August 2-11, 1947

A complete General Conference on the Northfield campus will be offered this summer for the first time since 1941. The program will appeal to ministers and laymen alike and as an added attraction Northfield offers unusual vacation opportunities at reasonable rates.

As usual the Northfield Conference will present an outstanding list of speakers. Among those who have accepted are Dr. Adam W. Burnet, Scotland; Dr. Reinhold Niebuhr, Union Theological Seminary; Dr. Stanley High, author and editor; Dr. Robert R. Wicks, Princeton University; Dr. Russell L. Dicks, Wesley Memorial Hospital; Dr. Sidney Lovett, Yale University, The Reverend Carl Heath Kopf, Mount Vernon Church of Boston. Others will be announced later.

For further information and reservations, write

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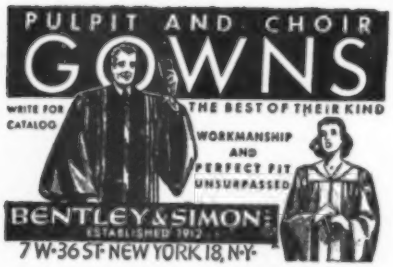
William E. Park, Chairman . . . Box A, East Northfield, Mass.



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Arab League. "Life is a permanent struggle," he said, "and when one struggle is ended a new one begins."

* * *

Laubach Proposes Simplified Arabic Alphabet

Frank Laubach, the distinguished missionary and educator, has been visiting the Middle East. In Egypt, Dr. Laubach explained to educators the audio-visual method of teaching the fellahin how to read and write, and proposed a scheme for simplifying the Arabic alphabet, the complexity of which has been one of the greatest drawbacks in campaigns against illiteracy in this region. Arabian educators, however, believe that such a project would meet stiff resistance from those who are unwilling to change a system of writing that has had a glorious past and to which a certain amount of artistic importance is attached. During his visit to Lebanon, Dr. Laubach had an interview with the president of the republic and addressed Beirut Protestants assembled at the Anglo-American Church. Before he sets out for Asia, Dr. Laubach will visit Syria and Irak.

* * *

Urges Students to Emphasize The Spiritual

In a recent series of three lectures, President Bayard Dodge of the American University of Beirut urged students to place the proper value on the things of the spirit. He pointed out the dangers of putting one's faith in wealth, power and pleasure, and warned his audience not to judge the West by Hollywood or Wall street. The Arab world has reached a decisive turning point, he said; it is witnessing a great influx of Western ideas, customs and machines. "If the newly born Arab states are to succeed," he declared, "they must have the reagents of spiritual alchemy." The lectures constituted the special services traditionally held at the university at the beginning of the second semester, at which time the public as well as students have a chance to hear prominent church and social leaders.

* * *

And So Forth

In a joint declaration, Protestant churches in Lebanon have asked for permission in next summer's elections to name a representative to a seat in parliament.

President Bechara - el - Khoury, cabinet ministers and representatives of foreign countries attended the funeral services Feb. 16 for Dr. Ayoub Tabet, prominent Protestant statesman who at one time was president of the republic. The services were conducted by M. Abdul-Karim, pastor of the Evangelical community in Beirut.

When Gabriel Tueiny, newly appointed Lebanese minister to Argentina and Uruguay, arrives at his post one of his most pressing tasks will be to decide the fate of 180,000 Lebanese emigrants now in those countries.

The Swiss mission to the blind in this country, which has rendered immeasurable service during the past quarter-century, is transferring part of its equipment and personnel to Greece, where, it has been learned, the need for such an enterprise is far more acute than in Lebanon.

Beirut indulged in an unprecedented celebration early this week when President Shukry Bey Kouatly paid a courtesy visit to the city, returning a similar visit paid to Syria last year by the president of Lebanon.

CALVIN Y. HADIDIAN.

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Now Will Protestants Awake?

An Editorial. American democracy has again been imperiled from within. By decision of the U.S. Supreme Court, the states are permitted to use tax funds to pay for transportation of pupils of parochial schools. This has put new power into the hands of the Roman hierarchy. The wall of separation between church and state has been breached. The mighty wall of democracy still stands, but already the flood which will sweep away American institutions is seeping through. Protestantism must awake, declares this editorial.

Alcoholism—A Medical Opinion

An Article by Regner W. Kullberg, M.D. An acknowledged authority on alcoholism presents the facts as they have been established in his own practice and by such institutions as the Yale Alcohol Clinic. Not preachments, but *scientific facts.*

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Law Upholds Persecution

Baptists Receive No Indemnity For Violence Inflicted by Catholics

CAMPINO GRANDE, PARAIBA, BRAZIL, Feb. 8.—The Catholic-instigated reign of terror started last June against Evangelical churches in the town of Pilar near here (see The Christian Century for Dec. 18, 1946) continues. It has now assumed a more moderate form, but it is countenanced by the law. Having suffered the complete destruction of their church, the Baptists of Pilar attempted to buy a small building to remodel as their house of worship, though a decree forbade their purchase of a building site. Their plea that the decree be rescinded was refused by the local government, so they presented the case to the governor of Paraiba, who promised to have the restriction removed. Several days later, however, after a visit from a committee sent by the local priest, the governor retracted his promise and ordered the owner of the building to sell it to the city. This the owner refused to do. However, when the mayor told him that if he did not sell the property to the city it would be forfeit, the Baptists urged him to comply with the

order rather than lose his investment. The governor appropriated state funds so that the city, which admitted it did not need the property, could complete the purchase.

The Baptist mission here in Campino Grande sent its lawyer to Pilar to inquire concerning the action taken against those accused of destruction of the church. He discovered that the local judge had already conducted a private court hearing, without witnesses or formal prosecution, and had acquitted all the defendants. No notice of the trial had been given in the newspapers, and nobody except the judge and the local priest knew of the proceedings. While the Baptist lawyer had been preparing his case, unaware that the guilty had already been declared innocent, the time had elapsed during which he was entitled to appeal the case to a higher court. There was thus no possibility of presenting the Evangelicals' plea before a court or of obtaining damages.

JOSEPH B. UNDERWOOD.

Vote on Women As Pastors

Admission of women to the pulpits of the Presbyterian Church is a question now up before the presbyteries of the United States, Religious News Service reports. The returns to date show 36 presbyteries in favor of a measure which would permit women to become ordained ministers, and 41 against. Final results will be reported in May.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Lighthouse (PRC) *Melodrama.* Tension when girl cannery worker marries lighthouse-keeper to spite his assistant who jilted her. A minor item, *very amateurishly done.* M,Y

My Favorite Blonde (Par.) Bob Hope, Dorothy Lamour. *Comedy.* As a pseudo detective, Hope gets in all kinds of trouble when he tries to help a beautiful Latin American visitor whose uncle is kidnaped by gang bent on stealing rights to his uranium mines. Story isn't meant to matter; what does matter is that the usual hodgepodge of *hot water situations* is provided for Hope, reluctant to be brave, eternally frustrated yet unable to resist a lovely lady. M,Y

Smash-up (Univ.) Eddie Albert, Lee Bowman, Susan Hayward, Marsha Hunt. *Drama.* Steps by which singer who is accustomed to take a drink as bracer before public appearances comes to rely on liquor to build up self-confidence when her husband, suddenly successful, no longer needs her and she finds her life empty, goes on to become an alcoholic, "touches bottom" before events shock her into awareness of problem. Despite too easy solution, liquor problem as it affects an individual is here presented *honestly* and convincingly, with even a discerning pictorial comment on supposedly "glamorous" living. Effective performances. M,Y

Strange Holiday (PRC) Claude Rains. *Melodrama.* An attempt to project what might happen in one small town if nazi-type dictatorship took over U.S. Technique patterned by Arch Oboler on his radio dramas comes out on screen *phony,* pseudo patriotic, tedious. M

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Courage of Lassie, Gallant Journey, The Green Years, Henry V, Make Mine Music, Margie, Marie Louise, Sister Kenny, Smoky, The Yearling.

For Mature Audience: Angel on My Shoulder, The Best Years of Our Lives, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, Pursued, My Darling Clementine, Notorious Gentleman, The Razor's Edge, The Searching Wind, The Well-digger's Daughter. 4-2-47

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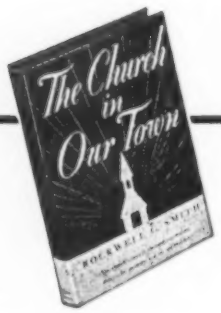

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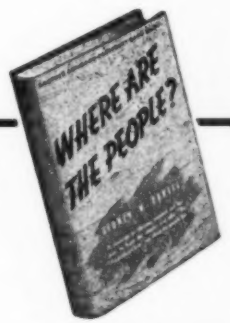

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The question in the title refers directly to the theme of these twelve challenging lectures. *Where are the people?* Dr. Powell points out that they are not in the churches—at least many, many of them are not. It is the business, and the duty, of the pastor to find them—in the market-place, on the streets, in their offices. The book is a strong appeal for direct personal contact on the part of the minister and the congregation. Preaching and worship have their place, but faithful pastoral service is the secret of a successful church. **$1.75**

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